THE TEN DIRECTIONS

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SAVING ALL SENTIENT BEINGS: The Practice of Bodhisattvas

GIVING OURSELVES AWAY: Practice as a Mother

AWAKENING: The Los Angeles Riots

TO CELEBRATE THE LIFE: An HIV+ Retreat

DOGEN ZENJI'S "READING OTHERS' MINDS"

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FROM THE EDITOR

The jacarandas are in bloom all over Los Angeles, blazing purple against the blue spring sky. With all the recent turmoil in the city, one hopes that the recent blooms celebrate a new resolve to work together for the fundamental changes necessary to improve life in Los Angeles.

This year marks the 25th anniversary of ZCLA's founding. We appreciate the many people who have supported the Center all these years. We also note the passing of Mrs. Yoshi Maezumi Kuroda, the mother of Maezumi Roshi and, in many ways, of ZCLA. These occurrences have resulted in a reflection on the themes of "motherly care and qualities" and "togetherness" in our practice.

We begin with Maezumi Roshi's talk on "Saving all Sentient Beings," reminding us that for the bodhisattva, self and other are the same. The four practices of a bodhisattva that benefit others -- offerings, kind words, benevolent actions, and making no distinctions between self and others -- are presented in an excerpt from Dogen Zenji's "Shushogi." In "Giving Ourselves Away," Jan Chozen Bays, Sensei, shares many practical guidelines about practicing as a mother.

Even my closest neighbor
lives in the distance,
his eyes tell me
how far I have to go.
--Peter Levitt
'One-Hundred Butterflies'

"Awakening - The Los Angeles Riots" is a brief glimpse of the harrowing hours of the riots as experienced at the Center. Long existing as an oasis of peace in the midst of the city, the Center and its members were physically unharmed during the riots. As our cover photo shows, we have begun the slow path back to healing by undertaking a grassroots effort of cleaning up the neighborhood. The Center has also begun a dialogue with various neighborhood groups to explore together the needs of the community in rebuilding.

You will meet our poet friend Peter Levitt, whose poems from *One Hundred Butterflies* (Broken Moon Press, Spring, 1992) were "written in gusts of between five and fifteen per sitting [and] are meant to be written out in your own hand on slips of paper and then hung willy-nilly on door jamb or window sill . . . wherever the wind can reach them." An exhilarating practice, these trying days, sending poems through the air.

Our thanks, once again, to all of you, who support the Buddhadharma, and to all who called us from throughout the world to share their concern and support of the Sangha during the riots. A deep gassho!

Egyoku Nakao

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The ZCLA cover photo is of sangha members, community friends, and Los Angeles police officers, during a recent weekend of graffiti paint-over.

ZCLA PROGRAMS

June through December 1992

The Zen Center of Los Angeles offers a year-round training program in living the Buddha Way. Old-timers and newcomers are welcome to join our programs, which are practice-oriented. Our teacher is Zen Master Taizan Maezumi, Roshi, a Soto Zen priest who holds Dharma transmission from both Soto and Rinzai lineages. Maezumi Roshi has been guiding Western students for over twenty-five years. Our membership is both residential and commuting, spanning all ages and walks of life. We encourage all with a sincere aspiration for practice to join us.

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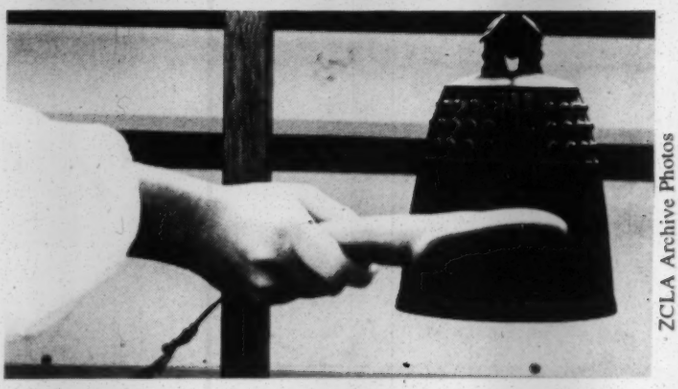
Dates:

June 13, July 11, August 15, September 12, October 10, November 14, and December 12.

◆ ZAZENKAI

An all-day sitting from 5:30 a.m. to 5:00 p.m. Mindful work practice period included. Lunch is provided. Suggested donation is $20 for members; $35 for non-members.
Dates:

June 13, July 11, August 8, September 12, October 10, November 14, December 12.



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◆ SESSHIN

Meaning "to unify the mind," sesshin is a live-in, intensive, silent Zen retreat. Each day includes 8 to 10 hours of zazen/walking, private interviews, three vegetarian meals, and mindful work practice periods. Shared housing is provided. Tuition is $25/day for members; $40/day for non-members. Dates:

June 21 to 28 (Mt. Center)
July 19 to 26 (Mt. Center)
August 16 to 23 (Mt. Center)
September 25 to 27 (City)
October 23 to 25 (City)
October 29 to November 1 (Mt. Center)
November 20 to 21 (City)
November 30 to December 4 (Pre-Rohatsu, Mt. Center)
December 5 to 13 (Rohatsu, Mt. Center)
December 26 to January 1 (City)

ZCLA Archive Photo

ZCLA has both a City Center and a Mountain Center. Our **City Center**, occupying half of a city block in the mid-Wilshire district, includes a zendo (meditation hall) and a residential community of about 35 committed Zen practitioners, whose practice is aimed at integrating zazen with family and career. A 90-day retreat emphasizing everyday life is held in the city during the winter months.

Our **Mt. Center** is located in the beautiful San Jacinto Mountains, approximately a 2-1/2 hour drive from Los Angeles. A 90-day retreat is held there during the summer. Inward Bound, a program designed to extend the benefits of meditation to everyday life, offers varied retreats during the spring, winter, and fall months.

Jim Whiteside

◆ 90-DAY SUMMER INTENSIVE PRACTICE PERIOD

A 90-day summer intensive practice period will be held at our Mt. Center. This period is traditionally known as "ango" or "peaceful dwelling." It provides a unique opportunity for us to refine our practice over a longer period, supported by an intensive retreat environment. The schedule includes:

- 8 to 10 hours daily zazen
- three formal Zen-style meals per day
- interviews with teachers
- mindful work practice
- daily services
- classes

May 25 to August 23. You may attend all or part. Please call our Mt. Center for further information.

◆ INWARD BOUND

Inward Bound retreats are designed to extend the benefits of Zen meditation to everyone. Its retreats include Zen for Health Professionals, Search for Self for Teens, Zen and T'ai Chi, and Zen for HIV+ persons. Upcoming retreats include:

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September 19 in San Diego
September 25 to 27, October 23 to 25 at Mt. Center

Search -for-Self for Teens
October 13 to 16 at Mt. Center.

Call Mt. Center for details.

◆ We also offer daily dawn and evening zazen, services (sutra chanting), talks, and special events. Please write or call for further information and to confirm our schedule.

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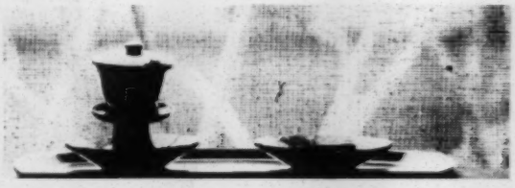

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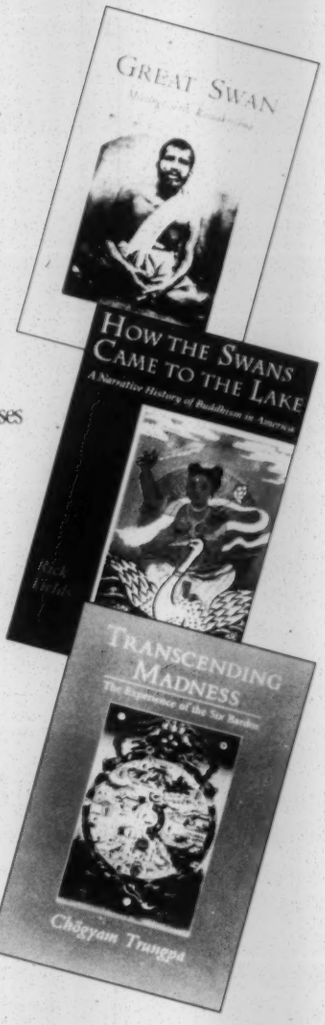
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LETTERS

More on "Disturbed About the Way"

Dear Editor:

Having just finished reading the Fall/Winter *The Ten Directions*, I am prompted, for the first time in my life, to write to a publication.

I am confused.

My first surprise came while reading the letters, from Japanese Soto temples, objecting to Genpo Sensei's comments concerning statements he had heard during a visit to Japan in 1986. One of the writers referred to Genpo as "*Reverend* Dennis Genpo Merzel." Although (more probably, because) I am a student of Genpo, I burst out laughing. Genpo is many things, but I've never thought of him as a "Reverend"!

Second, the writers took Genpo to task for accepting a translation of the Zenji's remarks, offered to him by another listener whose understanding of Japanese apparently proved faulty. I was particularly struck by one writer's admonition that both Genpo and his teacher, Maezumi Roshi, should be more careful to avoid slandering the Sangha.

OK. But what about slandering the Dharma?

Would this not have been a far more fitting occasion to celebrate the fact that the Dharma — even if totally screwed up in translation — WORKS?

The Ten Directions *welcomes letters to the Editor. All letters are subject to editing. We enjoy hearing from our readers.*

I found the Zenji's remarks, as "misinterpreted" by Genpo's translator, just as inspiring as did Genpo. In fact, far more inspiring than the apparently "correct" but uncontroversial translation of those remarks.

The problem is, that some of us are stupid. Apparently Genpo is. I sure am. For people like me, it often takes challenging remarks, such as Genpo *thought* he heard, to provoke us into true practice. Maybe the Zenji *knew* that Genpo was so stupid that he would misunderstand his statements about the Western mind, and that Genpo would, in turn, use his stupidity to help other stupid people wake up a little.

This reminds me of Hyakujo's Fox (Case 2 of the *Mumonkan)*. As someone who was trained to be "right" all the time (I am a practicing attorney), this case brought me up short. You mean I don't win by always giving the "correct" answer? Genpo has had a field day with my insistence on knowing right from wrong. Stupid old Genpo has gotten me so confused that I no longer know what's right, what's wrong, what's good, what's bad, what's me, or what's not-me. And I'm *so* stupid, that — get this — I am eternally grateful to him!

So, I celebrate Genpo's mistake, all the mistakes I have made, and all the mistakes that I hope we will all continue to make in this practice.

Gassho.

John Muju Bannon
Portland, ME

"Neither to Be Nor Not to Be"

Dear Editor:

I'm a bit confused by John Tesshin Sanderson's article "Neither to Be Nor Not to Be" (Fall/Winter 1991) where he implies and states that 'mental health' is both an absolute state and a relative state.

A 'novice Aztec warrior' would have no spiritual means to contest or resist the power of his society. There was, as far as we can know, no possibility for a moral choice since none existed for them. Unless Zen believes in some sort of pre-existing, Platonic moral mode of being? The bomber pilot could be overcome with moral doubts about his duty but only because he already had a system of moral ideals to use. But to imply that he would 'rank' higher than the person, say, who owned and managed the bomb factory is a judgment I am not prepared to make.

So we have sickness and health -- compared to what?

That type of question is the source of many problems and to ask such a question today is like an educated person with a city map being lost. Moral habit (allowing yourself to act correctly) has been dethroned for moral reflection (thinking about a moral ideology). It is like a religion where the pursuit of theology is more important than the practice of piety.

We are beings of desire. Desire is the activity of desiring. We can be active only in a certain manner (set by your culture). Any new activity of desiring can appear only within an already existing, organized whole. What we desire becomes known to us in the activity of seek-

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LETTERS

ing it. Morals are our knowledge of how to manage the activity of desiring (how to behave). The knowledge of how to perform an act is coeval with the moral knowledge of how to behave while doing the activity. Activity does not begin out of a void of sheer ignorance ('untainted' by society) nor does activity begin with no particular moral direction.

Most of us have absorbed a moral background already; what can be lacking? All we need is sincerity and a mind that stops interfering with itself, for what cannot be overcome by a sincere mind?

Alan Eichler
Olympia, WA

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"Zen Perfume and Beer"

Dear Editor:

In the Fall/Winter issue of *The Ten Directions*, I read in an article, "Zen Perfume and Beer," the following, referring to Tetsugen Glassman, Sensei: "He is also firmly rooted in the Judeo-Christian ethic of service, compassion, and selfless giving."

A student of the Holy Buddhadharma need not look to Judeo-Christian ethics for " — service, compassion, and selfless giving." Service and selfless giving can be found in the "bodhisattva ideal" and "dana"; compassion in "karuna" -- all in Lord Buddha's Holy Dharma.

Frank Nalewick, Jr.
Saginaw, MI

CORRECTION: The first line of the fourth paragraph of "To Study the Self" by Nicolee Jikyo Miller in the Fall/Winter 1991 issue of *The Ten Directions* should read: Although seeing the empty nature of self and phenomena can be understood intellectually, it is not a conceptual understanding. ◆

Walking the path
of spring moss --
each footstep asks
to be forgiven.

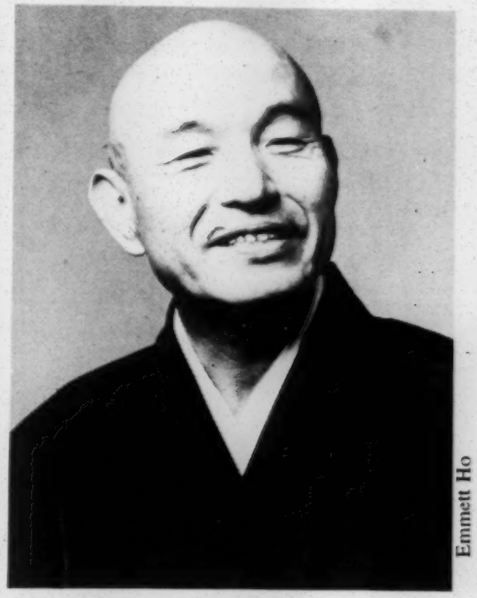
--Peter Levitt
From 'One-Hundred Butterflies'

SAVING ALL SENTIENT BEINGS

by Taizan Maezumi, Roshi

Good morning. It's nice to sit with all of you for this one day sitting. If you have any questions regarding your zazen or zazen in general, I should like to hear your questions. Sometimes in dokusan I hear questions which everybody might enjoy, so if any of you have any questions that we can share, I want you to raise them. And along with those questions, I'll say something. Anybody?

Q: Could you clarify a little better what a bodhisattva is and what it means to save all sentient beings?



Emmett Ho

Maezumi Roshi

ROSHI: When I think of the vow "saving all sentient beings," I think of "to save oneself." That is the fulfillment of this vow, *Sentient beings are numberless, I vow to save them*. "Oneself" has a double implication: Oneself as this limited self, as this individual life; and also oneself literally means "One self," our whole life as one. So the vow works in both ways. This really fits into the very basic premises of Buddha's teaching: one is all, all is one. One mind is all dharma, everything. This one mind, body and mind, in a way it is the same thing. You can see that this body and mind, or that body and mind, is anything, everything.

Usually we divide our life in this way: this is me, this is my life, and there is some other life around me that is separate from me. But, in fact, that is not so. But when you live your life in that way, this vow becomes nonsense. How can I save all sentient beings? It is not nonsense. The bodhisattva is the one who is with the Way, with the body — that is the bodhisattva. Man or woman of the body. So, to some degree, the bodhisattva is the one who really realizes and understands what the body really is, what life is. Then realizing it, just live that life.

We have general definitions such as the bodhisattva is the one who, instead of taking care of him or herself, does something for others. For the bodhisattva, self and other are the same. Doing for him or herself, doing for others, he or she knows that he or she is doing it for him or herself, too. And, at the same time, we have such expressions as "selling water by the river." That is the bodhisattva's job. How come? Why does he or she have to sell water by the river? It is unnecessary. If people want water, just get it from the river. Everybody has plenty of

These remarks were given at ZCLA City Center on March 9, 1991 during zazenkai, a one-day sitting.

water. How come we have to sell it? Nobody buys it. But, in a way, that is the job of the bodhisattva.

If we say that this is contradictory to begin with, then where does the contradiction lie? You do not believe that your life is okay, *that* is the contradiction. That is why someone has to sell the water by the river. We have a saying, "In order to take care of poison, use the poison." That is also the bodhisattva's vow. It is not really contradictory. And if we say that such actions are something other than complete, absolute actions as such, that is not true. Such bodhisattva action itself is absolute action. In a sense, people are confused, cannot trust themselves, and so live in a dichotomous or dualistic way. But that in itself is also absolute. We can think of things in an absolute or relative way, but actually as a fact, there is no such a thing as absolute or relative. Such things exist just in our thoughts.

So when we have pain, struggles, — definitely such suffering itself is a very absolute thing. That is what our life is. And how to release such pain? That is another issue. In other words, in all our actions, whatever it is, altogether it is an absolute thing. But when we just talk about something absolute as an idea, it is relative to something else. That is not absolute, it is just an idea. An idea is always relative, dualistic, opposed to this mine or I, the subject to the object, which is relative as such.

Anyway, coming back to this bodhisattva idea. When we flip it around, each of *us* is the bodhisattva. And each moment of our life itself deals with all sentient beings. This was the starting point for Shakyamuni Buddha. When he attained buddhahood, what did he exclaim? "I and the great earth, all beings, have simultaneously attained the Way." That is this vow: *Sentient beings*, all beings, *are numberless, I vow to save them*. Can you see the relationship between his "I" and "all beings" have simultaneously attained the way? Which is which? "I" attained "them" or "they" attained "us"? So to realize this, is the bodhisattva's vow. The way to save all beings is to realize what is this "I?" That is our practice. And regardless of whether you realize it or not, that is what your life is. Realization is no other than to become aware of that fact. No special thing is to be added on top of our shoulders.

This so-called general vow of the bodhisattva can be looked at from different perspectives, not just literally. We should closely examine *who* is the bodhisattva. What is the "bodhi?" What is meant by "all beings?" What is really meant by this "I?" Always that is the key point. This "I." "I and the great earth, all beings," are they separate or one? And how do they all accomplish the way simultaneously? What does that mean? This is the task of the bodhisattva. Sattva, the person; bodhi, the enlightenment, realization, wisdom — the Way or the life, however we interpret it. That is to be the vow of each of us.

The Four Bodhisattva Vows

SHU JO MU HEN SEI GAN DO
Sentient beings are numberless,
I vow to save them.

BON NO MU JIN SEI GAN DAN
Desires are inexhaustible,
I vow to put an end to them.

HO MON MU RYO SEI GAN GAKU
The dharmas are boundless,
I vow to master them.

BUTSU DO MU JO SEI GAN JO
The Buddha Way is unsurpassable,
I vow to attain it.

These vows are recited daily in English at the close of evening zazen.

The next one of the four vows is: *Desires are inexhaustible, I vow to put an end to them.* Dharmas are inexhaustible, too. So, in a sense, desires and dharmas are not much different. As a matter of fact, these desires are the bodhisattva's desires to save all beings and, in doing so, he himself or she herself is to be saved. In a way, it is quite a greedy desire. It is an interesting thing that usually when we say desire, immediately we think that we should not have desire. BON NO MU JIN SEI GAN DAN. Perhaps "desires" is not an adequate translation -- BON NO is "caring." We care about all sorts of things; there are all different kinds of caring. MU JIN, boundless. SEI GAN DAN — "dan" means "to cut off, stop it." Why do we have

PRACTICES OF A BODHISATTVA

There are four kinds of wisdom that benefit others: offerings, loving words, benevolence, and identification, all of which are the practices of a Bodhisattva. **Giving offerings** means not to covet. Although it is true that, in essence, nothing belongs to self, this does not prevent us from giving offerings. The size of the offerings is of no concern; it is the sincerity with which it is given [that is important]. Therefore, one should be willing to share even a phrase or a verse of the law, for this becomes the seed of good in both this life and the next. This is also the case when giving of one's material treasure, whether it be a single coin or a blade of grass, for the law is the treasure and the treasure is the law. There have been those who, seeking no reward, willingly gave their help to others. Supplying a ferry and building a bridge are both acts of giving offerings, as are earning a living and producing goods.

The meaning of **loving words** is that when beholding all beings one is filled with compassion for them, addressing them affectionately. That is to say, one regards them as if they were his own children. The virtuous should be praised and the virtueless pitied. Loving words are the source of overcoming your bitter enemy's hatred and establishing friendship with others. Directly hearing loving words spoken brightens the countenance and warms the heart. An even deeper impression is made, however, by hearing about loving words spoken about oneself in one's absence. You should know that loving words have a revolutionary impact on others.

Benevolence means to devise ways of benefiting others, no matter what their social position. Those who aided the helpless tortoise or the injured sparrow did not expect any reward for their assistance; they simply acted out of their feelings of benevolence. The foolish believe that their own interests will suffer if they put the benefit of others first. They are wrong, however. Benevolence is all-encompassing, equally benefiting oneself and others.

Identification means non-differentiation — to make no distinction between self and others. For example, it is like the human Tathagata who led the same life as that of us human beings. Others can be identified with self and, thereafter, self with others. With the passage of time both self and others become one. Identification is like the sea, which does not decline any water no matter what its source, all waters gathering, therefore, to form the sea.

Quietly reflect on the fact that the preceding teachings are the practices of a Bodhisattva. Do not treat them lightly. Venerate and respect their merit, which is able to save all beings, enabling them to cross over to the other shore.

Excerpted from Shushogi, *as translated by Yuho Yokoi,* Soto Shu Sutras, *1986.*

Seed syllable "KA" (Karma) by Tensho David Schneider.

to stop it? Even this stopping, this "cease to be," is interpreted in a different way, too.

On our common sense level, if it is nice caring, then do it. If it is wrong caring, then stop it. What makes it wrong or right? It comes back to separation, duality. If we do not see things as the One thing, we fall into the dichotomy that creates the relative world, the right and wrong, good or bad. That kind of comparison starts, and then that caring is not really caring. Rather, it is creating the problem. Then, it should be cut off. So, in other words, in seeing the whole, in seeing everything as one life, we eliminate BON NO, the desires, or the cause for our troubles, the deluded life,

We have all kinds of theories, principles. Even in koans we have the Five Ranks of Master Tozan — the state of oneness; one life, is to be seen from five different perspectives. And in the Ten Ox Herding Pictures, there are ten different ways. In other words, this one life is to be appreciated from different perspectives. That brings us to the third vow: *The dharmas are boundless, I vow to master them.* It is always one dharma. It is the life of each of us — that is the one dharma, which is boundless. Indeed it is. Not only one, three, ten — literally, anything, everything. How do we master them? To really see what this life is. That is the way to master them. The Buddha Way, the Enlightened Way, Bodhi Way — way for the bodhi, way of the bodhi or the life of the bodhisattva, is the best way. *The Buddha Way is unsurpassable, I vow to attain it.* So, let us realize it together. That is the fourth vow.

Coming back to our zazen: How we can do such zazen to realize our life in this way? In a way, our life — we are so to begin with. Who is the bodhisattva? See? Who needs water? Having abundant water as your life. That is what our life is. *Shikan-taza* is to affirm or confirm such life as one's own life. That is the kind of zazen all of us should do without any problem. That is what "just sit" means, "just be yourself." And just let yourself be anything, everything. Then, just doing so, you are manifesting your life in such way. That is the best way to be the bodhisattva, living this seemingly restricted individual life in relationship with all surroundings, as the mutual exchange of energy, as a whole, as one life. That is what I want you to enjoy as sitting.

Earlier someone was telling me something like, "I know my life is wrong." When I heard that, I thought this person must have very clear understanding (laughter). Usually, we do not realize much that our life is wrong. What he told me further is interesting, "I know it's wrong because I am so selfish." And he knows the reason, too. That is a wonderful place to start. He knows that discriminating between this "I" and "other" is the wrong thing to do. It is so true. Unfortunately, that is what all of us do. That is what invites the problem, that separation. It is easy to talk about, but actually *how* to take care of it?

This leads us to another important phase of our practice. That is to say, practice and realization, or the effect of practice -- it is the same thing. There should not be divisions. When we divide, the result is immediately there. Not some time later, no. Always *now*. And we may feel like something happens in the future, but, in fact, each moment is so. Some moments we realize certain things more distinctly, but it is always *now*. And if we do not see this, we are that much deluded.

Please enjoy a one-day sitting like this. I do not know if "enjoy" is the right word or not; please really appreciate yourself. The life of each of us is most precious. If you disagree, you are the one who has to buy the water by the river. (laughter) Anyway, please, it is a very clear-cut, straightforward thing. How much can we take it, apply it, and go with it? Any more questions? ◆

Practice as a Mother

GIVING OURSELVES AWAY

by Jan Chozen Bays, Sensei

This talk was given at ZCLA during the 1992 White Plum Gathering, a time of reunion for the ZCLA sangha.

First, I want to thank Roshi for giving birth to all of these children and grandchildren and now great-grandchildren in the Dharma. It is wonderful to come back each year and meet my growing Dharma family again.

People constantly ask me, "How do you practice in everyday life?" Everyone in the Oregon sangha works and many people have families, so this is very much an issue in the lives of all my students. Since I am a wife and mother, and I work full time, people ask, "How do you find time for practice? What kind of practice do you do?"

Dogen Zenji says in *Fukanzazengi*, "Therefore devote yourself exclusively to, and be completely absorbed in, the practice of zazen." On the one hand, we have that ideal of being completely absorbed in and devoted to zazen; and on the other hand, we have family and we have work, so how do we do that? What do I do when I work 50 to 65 hours a week at the hospital? And I have a family. How do I absorb myself completely in the practice of zazen?

How *do* we find time to practice? The first answer is that you have to make time to practice. That is the practical answer. You have to make time to practice, and you have to do it regularly. I am a doctor, so one way I think of this is, imagine that you are sick with cancer. Something that is terminal. The doctor tells you, to be cured, you have to do the following things. You have to live healthfully, stop smoking, do certain exercises, change your life in certain ways, proper diet, whatever it is. And let us say we were willing to do that, to practice health . . . 30 minutes a day? 60 minutes a day? How long would the cure take? That is what we expect from 30 and 60 minutes of practice a day. We expect a rapid cure.

We have family, we have work . . . so how do we absorb ourselves completely in zazen?

Jim Whiteside

Chozen Sensei

It is the same with our practice. We have this crazy monkey mind that runs our life and continually gives us this vivid, very insistent clamorous idea of who we are. And the only respite we have from that is our practice. How can we expect that 30 to 60 minutes of practicing health each day can cure this illness? Or three or seven days of sesshin a month will cure our illness? So this is my first answer, you *have* to make time to practice and do it regularly.

Then people say, "Well, how do you *find* time to practice?" And my answer is, if you have time to live, you have time to practice. Life is full of what appears to be *non*-practice. . . but it is actually prac-

Jan Chozen Bays, Sensei, a Dharma successor of Maezumi Roshi, leads the Zen Community of Oregon. She works as a pediatrician with abused children.

tice. And if you do not believe me, Dogen Zenji says so too.

He says, "To practice the Way single-heartedly is in itself enlightenment. There is no gap between practice and enlightenment or zazen and daily life." So how do we see that? How do we use what appears to be non-practice as practice? How do we close that apparent gap between practice and enlightenment, zazen and daily life?

I have been thinking a lot about Roshi's mother and her qualities. I met her a few times, and physically she was a very tiny woman, but so devoted and selfless. That was her quality, selflessness. I have been thinking about her, of Roshi's experience of a selfless, devoted mother, and what that has meant for our practice here. I think she has had profound implications for our practice, particularly in Roshi's support of women in the practice.

Tetsugen Sensei told me that in Vajrayana practice, sometimes a teacher is assigned to be a father to a student, to be fierce and say, "Cut it out. Get back to the zendo. None of this craziness. Stay up all night if you have to, I don't want to hear any of this garbage." That same teacher might be assigned to be a mother to a different student, to be kind and say, "Don't push yourself so hard." Roshi embodies that, being both our father and our mother in the practice, depending on our need.

Today we are celebrating Roshi's father and mother, both aspects that have come down through him to us. But just for now, I want to focus on mother. What are the aspects of being a mother that apply to practice?

First, a mother is devoted to her children. Roshi's mother really was devoted. From before the time a child is born, a mother's thoughts are continually on that child. And after the child is born, the same. The mother's first thoughts on waking up in the morning are for the child and the child's well being. And the last thoughts at night are for the child and the child's well being. And it does not stop when your children get older.

And during the day, too. I learned this as a working mother. No matter how hard I work and how absorbed I am in my work, which is very absorbing because there are a lot of emergencies, in the back of my mind are my children. That surfaces during the day, and when I have a quiet moment I think, "What are they doing now? I hope they're all right." Or "Now they're getting home from school. Did I leave a snack out?" Or "I'd better remember to pick up some things on the way home for their party at school." Always the mother's mind is on the children. What is best for them? What do they need?

And I know Roshi's mind is the same, always thinking of his children. What can he do for them? What is best for them? To pull back? To be patient? To push? To get angry? Whatever is best.

How to practice as a mother? The same way. First thing in the morning, turn your mind to practice. The last thing at night, turn the mind to practice. There are many ways to do it, practically speaking. Reading. When I get up in the morning, I read, even just a paragraph, from the Dharma. And at night, the same thing. Even just a few lines to turn the mind to practice before sleep takes over.

Or chant. Often in the morning when I wake up, I chant before I get up, to myself, silently. Or at night. Just before I fall asleep, to chant to

ENMEI JUKKU KANNON GYO

Ten-Phrase Avalokitesvara (the Great Compassionate Bodhisattva) Sutra For Prolonging Life

KAN ZE ON NA MU BUTSU YO BUTSU U IN
YO BUTSU U EN BUP PO SO EN JO RAKU GA
JO CHO NEN KAN ZE ON BO NEN KAN ZE ON
NEN NEN JU SHIN KI NEN NEN FU RI SHIN

Kanzeon! At one with Buddha.
Related to all Buddhas in cause and effect.
And to Buddha, Dharma, and Sangha.
Joyful, pure, eternal being!
Morning mind is Kanzeon.
Evening mind is Kanzeon.
This very moment arises from Mind.
This very moment is not separate from Mind.

Kanzeon and fall asleep. Or to sit in the morning and the evening. To begin the day with sitting, to end the day with sitting. Or to bow in the morning and the evening. Many ways to do it. It does not have to be difficult. During the day, the mother's mind is always on the child. The same with practice. During the day to never let the practice go completely. Always have it there underneath. I call this "thread practice." I make up names for the practices that I do so I can pick them up easily. "Thread practice" or "sewing practice" or "reading practice."

"So how do you do that?" my students ask. Well, I pick times during the day. My favorite and most reliable time is when I am driving to work and driving home. I turn off the radio and practice as I am driving. Practice no separation. Just driving. The steering wheel, the feel of the road under the car, the sunlight on your hands, and that phrase, "Turn off the radio." Remember that phrase. Another time is when I step into the shower. "Turn off the radio" and just be there, just for a moment as the water hits, and *really* take a shower. Or washing dishes, when the hands go into the water, "turn off the radio."

Tetsugen Sensei used to have his watch set and when it went off, he would have a moment of silence. Wherever he was, whatever he was doing. So you can set up in your daily life signposts like that. They are all little crutches, they are all little tools. Everyone can develop their own.

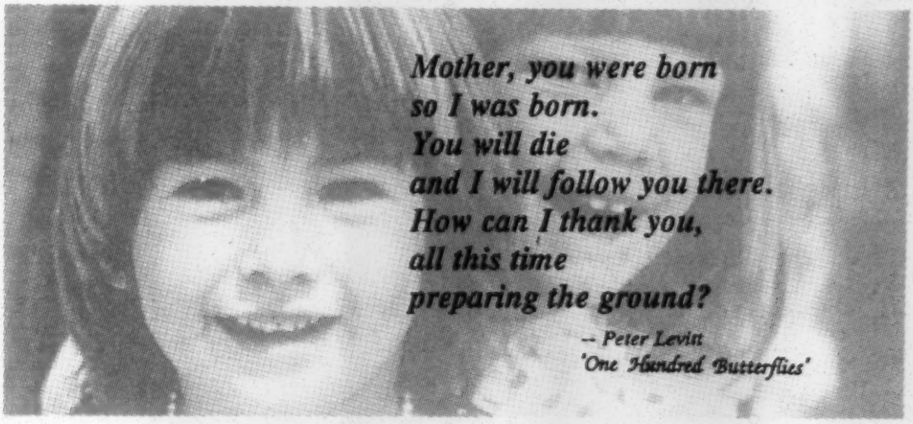
Pick times in your daily life to pick up the thread of practice. And then I let it pick *me*, too, during the day. When certain things happen, it brings me back to practice. I get upset, right then I know that this is time to practice. Why am I upset? What is happening here?

When we are upset, it means that some idea of who we are and how things should be has been attacked. Some piece of that notion of self is being attacked. What a perfect opportunity to practice! To let go of something, to examine something. The work that I do is extremely distressing at times. I go to autopsies often of children who have been beaten to death. Every day of my work is people suffering. But any work can be a fertile field.

These aspects I have just described of practicing as a mother, morning mind, evening mind, the thread practice — I also call it Kanzeon practice because of the sutra that we chant. *Kanzeon namu butsu yo butsu . . **cho nen** kanzeon, **bo nen** kanzeon . . . nen nen ju shin ki nen nen fu ri shin.* Morning mind, Kanzeon; evening mind, Kanzeon; moment after moment, never let it go. That is what that chant is saying to us. Morning mind, with the evening mind, moment after moment, never let it go.

A mother loves and has faith in her children, and we should practice with love and faith. We love our teacher. We love our lineage. We love our Sangha. We have faith in the practice. But most importantly, we need to have love and faith in ourselves. Sometimes that is the hardest thing to do. To have love for this baby Buddha mind and body that we have been given to practice with.

It is easy for a mother to love a little baby. They are so sweet. They are smooth and soft, and their minds are so innocent and pure, and that is easy to love. But to love this aging, wrinkling, sometimes painful aching Buddha body, this complaining, crazy, perverted Buddha mind. To love it because that is what we have been given to do the practice. The mind and body of the Buddha.



Often it is easier to have faith in externals. In a creed or a doctrine or a teacher — our teacher will do it for us. But we should have faith in ourselves, because we *are* the creed, we *are* the teacher, we *are* the Buddha.

A mother rejoices in her children, and so we should rejoice in our practice. I remember when I had my first child, I would wake up in the morning with a sense of excitement. I would think, "There's something special. It's sort of like Christmas, but it's not Christmas. What is it? Then I would think — a new baby!" Each morning for months, I woke up with that feeling of excite-

ment and anticipation. A mother rejoices in her children, and we should rejoice in the very existence of practice. Rejoice in the very *body* that can practice. And rejoice in *every step* of practice, whether it looks like it is forward or it looks like it is backwards, it does not matter.

A mother rejoices in every stage that a child goes through. Even the "terrible twos." Every stage is something to wonder about and rejoice over. When they can pull themselves up to a stand, when they can crawl, when they can talk, when they can say their first word, when the first tooth comes in. A mother does not want to skip any of those stages. A mother does not want to skip crawling and try to make her child walk early. The same with our practice. There are not any shortcuts! We should not even *want* any shortcuts! We should rejoice in every stage of the way. The ornery stages, the angry stages, the tedious stages, the silly stages, the wonderful stages — we cannot skip any of them. In fact, mothers often say, "It went by so fast."

As teachers we rejoice in the practice of our students. To have a student come and say after their first retreat that it was terribly hard, but that they finally got a glimpse that what is going on in their mind and their emotions is not who they are. To see someone set their foot on the path is such a cause for rejoicing. To have your first student pass Muji. I had no idea how moving that would be. To rejoice in this wonderful Dharma.

A mother is patient. To be patient with ourselves. Roshi is so patient. Sometimes his impatience leaks out a little bit, but it is because of his love for us. He is *so* patient. Now that I have students of my own, I realize just how patient he is. It goes at its own speed. The Dharma moves as it moves.

So a mother is devoted to her children, loves her children, has faith in her children, rejoices in her children, is patient with her children, and a mother longs for her children. For many women, the longing for children is a very intense, very powerful emotion that continues long past the years that they can raise or bear children. Yesterday we were on a plane taking off from Portland, and there were a lot of air pockets, so we did

PARENTS OF THE BUDDHAS

by Taizan Maezumi, Roshi

This sesshin is called Mother's Day Sesshin. Today I want to share with you about the value of motherly care or love in our life. Motherly love or care is perhaps the most important thing for us, and yet it is too often so lightly appreciated. What I want to share with you is not necessarily connected with physical motherly care, but more an appreciation of the motherly care or feminine quality in practice, in our life. Our practice is our living itself and, in our daily living, we should consider how much feminine care is necessary. Not just receiving care, but giving care. We should pay attention to such quality of caring in terms of living life sufficiently. And I reflect on myself, how I have been relating not only to people, but also relating to things — to material things, even to plants, and to situations. Perhaps some of you know better than me about the values or the general understanding of masculine and feminine qualities and of fatherly and motherly care.

In our practice we should have both the fatherly or masculine type of appreciation of the practice and, at the same time, the motherly or feminine, very sensitive aspect. We should care about our zazen in this way. In other words, we cannot just push. The motherly and fatherly functions supplement each other. And our practice, including our zazen, should contain both the positive and passive sides, the negative and active sides. This way of balancing is the relationship between wisdom and compassion. Wisdom as a kind of masculine quality and compassion; selfless care, as the motherly quality. Both are necessary.

In each person, these two opposite qualities should be appreciated. This is very important. It is almost common sense. And yet such common sense is, unfortunately, often ignored or even pushed away. It is very sad. When the feminine quality is suppressed, sometimes purposely pushed off, life becomes macho, a very masculine life. Because of such understanding of life, we have prejudice and discrimination. It is very unfortunate that we have had these terrible riots in Los Angeles. I understand that all of you living in

this neighborhood must have felt very threatened. And to that extent, I feel badly I was not here to share such hard times with you, since I was in Mexico holding sesshin. I did not have a television set to watch, or a radio to listen to, but I very much appreciated the phone calls telling me that the Center was okay.

Today I received a short message from Gary Snyder expressing his caring about our Center and about the riots. He mentions racism and says, "Let's work together to end racism in the world." Everywhere in the world people are inhumanely discriminated against. Why does this kind of thing happen? With real motherly, gentle, selfless care — can this kind of thing happen? We should appreciate and practice much more motherly strength and virtue. Certain bodhisattvas are considered to be the manifestation of motherly affection or compassion, such as Kannon Bodhisattva. Dogen Zenji refers to Kannon as Shobomyo Nyorai, one of the Tathagatas. Shobomyo Nyorai is both parents of all the Buddhas. It is interesting that he says the parents of all the Buddhas. He does not say father or mother, but both. In other words, both the qualities of wisdom and of compassion must manifest in parental care.

Relating to our practice, we should have clear insight and understanding, as well as very sensitive caring by which we can live together more satisfactorily. And especially, a situation like these riots — what is all this about? It is crazy, blind, masculine power banging into itself and tenderness and caring being pushed away. That is a typical product of ignorance. No wonder anger happens and all kinds of desires become big waves hitting the shores of our life.

All I have been sharing with you is our practice, our life. How do we pursue our practice as an individual who is living in this kind of confinement, in community, in this society, and in the world? I myself will try to be more sensitive and pay more attention to practicing better.◆

Watching central Los Angeles burn — ah, poor people of L.A.! Our sad struggling overweight nation. I hope you and ZCLA are ok. Let us work to heal racism in the world!

— Gary Snyder

Excerpt from a talk given during sesshin on May 8, 1992.

a lot of sudden drops. The adults were scared and silent. But there were two little children in front of me, age three and four, who had never been on a plane before, and they were absolutely delighted. They were laughing as though it was the most wonderful amusement park ride. When you see a child and hear that innocent laughter, it reawakens that longing.

But what is that longing, really? For all of us, the longing is really for practice. It may look like some other kind of longing. It is really the longing to know who we truly are. Please know that all longings at the bottom are the longing to know our true self.

Just as women are not satisfied with dolls or dogs or more babies, we are also not satisfied with our possessions, our power, our knowledge. None of these can satisfy the hunger that we have, the longing that we have to know our true self.

How to practice as a mother? To practice with devotion, with love, with faith, with patience, with longing, with rejoicing, and with selflessness. This last quality to me really embodies Roshi's mother. Selflessness. She was so busy taking care of other people that she herself did not have time to get sick or to complain or to suffer. Pain comes from the body. Pain we can endure, pain we can deal with, but suffering comes from what the mind adds to the pain. Roshi's mother may have had pain, but was so busy taking care of other people's needs, serving others, that she did not have time to suffer. Because she was so selfless, she gave herself away completely, and two weeks ago, she passed on in peace. And still we can feel her presence and her love and devotion.

Just as her small self labored to give birth to so many large sons, and just as she gave herself away completely with love and devotion to give them the treasure of life and the ability to pass that treasure on to us, her Dharma children, her Dharma grandchildren, her Dharma great-great-grandchildren, so we should with our small selves through hard labor, devotion, patience, love and encouragement, give ourselves away completely. And give birth to our true selves. Enormous, rich selves. What a rich inheritance we have been given, if only we will receive it. "The Treasure House will open of itself, and we will be able to enjoy it to our heart's content." Thank you.◆

AWAKENING
The Los Angeles Riots

by Wendy Egyoku Nakao

On Wednesday, April 29, came the long-awaited verdict in the Rodney King case: not guilty. I was stunned. Disbelieving. Numb. And then, a sense of foreboding arose as thick as the Los Angeles smog. We were about to be hit by the Big One. Not the long-predicted seismic quake, but an explosion of violence that would confront us with a deep and unsettling look at the people that we are.

Within a few hours, the rage erupted. For years, as a resident of the Zen Center, I have lived side by side with the ever increasing dis-eases of our city: suffocating smog, drug deals and gun fire nearby, the sad poverty, our alienation from our neighbors, and even experienced first hand the violent fists of gangs. But all this did not quite prepare me for the upheaval that followed. Our city exploded. Our neighborhood engulfed by rioters, looters, and flames. Los Angeles, the City of Angels, was consumed for 36 long hours with uncontrolled human rage and greed.

Within eight hours of the verdict, fires and looting were reported about two miles from the Center. As I watch the outbreak on television around ten in the evening, I smell the foul, sour smoke seeping through my bedroom window. Outside, I meet a neighbor, wondering how close is the fire. A frightened resident calls me at eleven. "What is the plan," she asks, "if it gets closer?" "I'll be up all night, just in case," I respond uneasily. "May need to rouse everyone."

Thursday morning. Dawn zazen is the incessant whirring of helicopters, the screams of sirens. We offer prayers in morning service for those killed and injured and for the safety of our Center and our city. Throughout the day, the violence does not abate. Hour by hour it is clear: we are out of control. Our systems collapsing all around us. Gaining access to the roof of the four-story building next door, we look with disbelief at the surrounding ring of fire. In just 20 minutes, four new fires are sighted close by on Vermont, on Third, on Olympic. How beautiful the Center looks from up high. A spot of calm in the midst of a human hurricane. But will it be standing tomorrow?

Our residents gather and account for everyone. Some cannot make it home because of traffic snarls, others have left for safer havens. And some of us remain, rooted to the very ground we have called home for so many years. Was there anywhere to go? We work out a fire watch-and-alert plan and acquaint ourselves with the fire hoses and gas shut-off valves. Do we have enough food? Drinking water? What should we save, if anything, besides ourselves? Our phones operate now and then. A call is made to Roshi, who is leading sesshin in Mexico City, unaware of what is happening here. I clean my apartment. We keep each other company, settling in for the long night ahead.

By early evening an ominous black plume of smoke announces the arrival of rioters and looters just one block away. Under cover of darkness, we watch neighbors push cart loads of goods and groceries home. Fire! A friend peering out my kitchen window is shouting. Across the street a fire is blazing beside a neighboring church. Call 911. Call Mother Kathy to tell her that her church may be burning. Run out to help her, but bursts of gunfire prevent us from crossing over. We retreat and

Egyoku

Jizo Bodhisattva standing in the serenity of ZCLA's backyard. Tenshin Fletcher and Los Angeles Senior Lead Police Officer Art Duran cleaning up graffiti in the neighborhood.

Wendy Egyoku Nakao, Chief Administrator of ZCLA, has lived at the Center for 15 years.

watch and wonder and know that if her church goes up in flames, ours may not be far behind. Within a half hour, the fire is put out. Our nerves are completely frayed. By midnight I slip into a troubled asleep, too exhausted to keep watch.

On Saturday morning, we hold service and zazen. Then we are off to a peace rally along with thousands of others, converging on the small park across the street. After a few minutes, we head down the block with our brooms, trash bags, and shovels in hand, surveying the wreckage and helping merchants put out the small fires burning still. I cannot even remember what businesses stood there the day before. Soon we are joined by neighbors we have never met — Black, Hispanic, White, Asian. People arrive from neighborhoods across Los Angeles with their brooms and shovels. We are all out there together doing the simplest thing: sweeping. We are cleaning up our home. Picking up trash, laughing, talking, crying, exclaiming — together. It took the near destruction of our city for this to happen.

But everyone is on edge. An uneasy quiet settles upon the city. I feel a terrible sadness. And I do not want to look at anyone. It is as though we have been forced to see just how vast the chasm really is between us all. Our own personal issues arise to confront us brutally. There is no turning away. I am horrified at the depth of my own alienation, at my own lack of caring, at my own racism, at my despair. And horrified at the knowing, at the unshakeable certainty, that what I witnessed on the streets of Los Angeles was none other than myself.

For days, sleep eludes me. The endless sirens. Gunfire throughout the day and night. And then the curfew — *be in* by sundown, *stay in* until sunup. On Sunday, another sleepless night, this time curfew enforcement unfolds outside my window: a shout, police officers line up the violaters along the fence; a heavy step, the National Guardsmen fully armed for combat are crouched across the street; tires screeching, undercover police heading off somewhere. The military presence feels like a boot upon my chest. I see my first humvee. I learn about grenade launchers. Where is the enemy, anyway?

A Dharma friend from Northern California calls to ask how we as Buddhists are dealing with the situation. "As Buddhists?" I ask, somewhat dumbfounded. As Catholics? As Baptists? How as human beings is more to the point. I saw a merchant hang a sign on his door. It read: "Human-owned business." I have grown weary of all our points of view, of the color of skin, of the ignorance that blocks us from our common human hearts, of our need to categorize our brothers and our sisters into groups far distant from ourselves. For all the racial, economic, and political components of this complex situation, I distill it down to a profound lack of caring. We have ignored the fact, the simple truth, that when our brothers and sisters go hungry, so do we. I do not condone the violence, but I know and understand the rage.

It has been merely a week since the "worst urban riots of the century" ravaged Los Angeles. Our Center survived, but the events of the past week have been a "waking stick." Slowly we are sifting through the rubble that is our city and ourselves. The Center's small relief effort of collecting and distributing clothing is underway. And this weekend once again, we will join our neighbors, take up our brooms, our trash bags, our rollers, and our paint, and go out into our streets. These are small efforts. But as Maezumi Roshi has so often said, "A small thing is not at all small." Bodhisattvas, *all* of us. May we open to a deeper understanding and a genuine love and caring for the multitude of faces, who are none other than ourself.◆

APPRECIATING OUR LIFE

The Buddha talked about how valuable and significant it is to be born as a human being. But how much do we appreciate it? Just look at what kind of things are going on around us. When we become sensitive enough to observe, it is more than crazy. What is going on? The life of human beings is regarded as if it is even less valuable than a piece of paper. It cannot be. What is wrong? Something is lacking. And what should we do about it? At least we should be more aware of *how* to appreciate the life that each of us has, which is our *only* life. Nothing can replace it. If we truly want to do something good for others, it would be to really realize just how valuable, how significant, how precious is the life that each of us has, equally. Let us appreciate this. It would never be excessive to do that. Let us keep on going.

Concluding remarks by Maezumi Roshi at sesshin on May 10, 1992.

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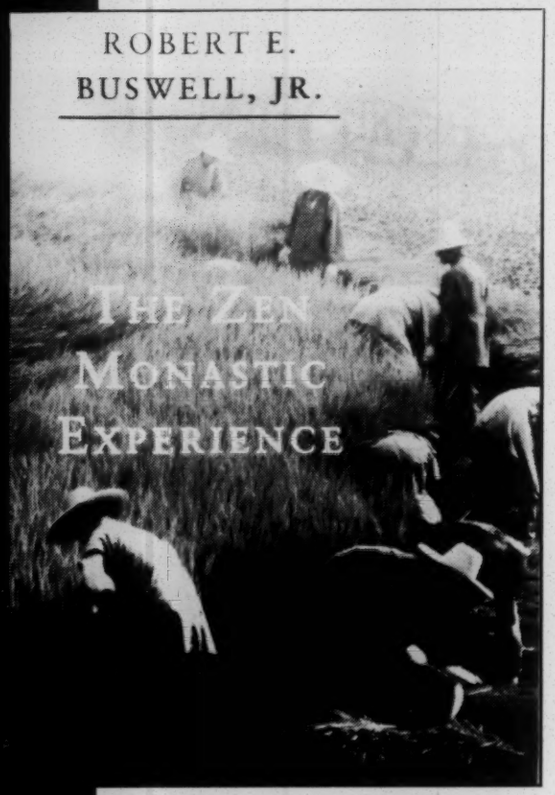

The Zen Monastic Experience

Buddhist Practice in Contemporary Korea

Robert E. Buswell, Jr.

Robert Buswell, a Buddhist scholar who spent five years as a Zen monk in Korea, draws on personal experience in this insightful account of day-to-day Zen monastic practice. Buswell's depiction of Zen reveals a religious tradition that differs radically from the stereotype prevalent in the West.

Westerners exposed to Zen through English-language materials have been offered a picture of an iconoclastic religion that is bibliophobic, institutionally subversive, aesthetically sophisticated, devoted to manual labor, and intent solely on sudden enlightenment. In discussing the activities of the postulants, the meditation monks, the teachers and administrators, and the support monks of Songgwang-sa, a major Korean Buddhist monastery, Buswell challenges this picture.

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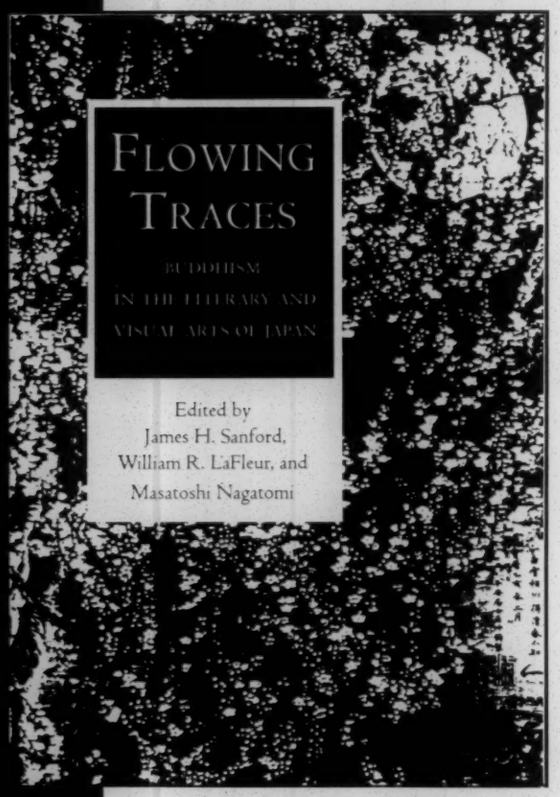

Flowing Traces

Buddhism in the Literary and Visual Arts of Japan

Edited by James H. Sanford, William R. LaFleur, and Masatoshi Nagatomi

According to the contributors to this volume, the relationship of Buddhism and the arts in Japan is less the rendering of Buddhist philosophical ideas through artistic imagery than it is the development of concepts and expressions in a virtually inseparable unity. By challenging those who consider religion to be the primary phenomenon and art the secondary arena for the apprehension of religious meanings, these essays reveal the collapse of other dichotomies as well.

Touching on works produced at every social level, the contributors explore a fascinating set of connections within Japanese culture and move to re-envision such usual distinctions as religion and art, sacred and secular, Buddhism and Shinto, theory and substance, elite and popular, and even audience and artist.

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THE KURODA INSTITUTE

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FROM THE DIRECTOR

by Peter N. Gregory

PUBLICATIONS

The Kuroda Institute is happy to announce the publication of three new volumes in its series with the University of Hawaii Press. The first, *Tracing Back the Radiance*, is an abridged, paperback version of Robert Buswell's *The Korean Approach to Zen* (1983). It contains selected translations of some of the most important writings of the great Korean Son (Zen) master Chinul (1158-1210), along with an historical introduction. The second, *Paths to Liberation*, edited by Robert Buswell and Robert Gimello, is the fruit of a conference held at UCLA in 1988. It explores various approaches to the path (marga) developed in different Buddhist traditions. The third volume is a paperback version of *Buddhist Hermeneutics*, edited by Don Lopez.

Two other volumes are now in press. The first, *Soto Zen in Medieval Japan*, is a ground-breaking work of historical scholarship by William Bodiford. It details how the Soto School expanded from the single, small, exclusively monastic community founded by Dogen Zenji in the thirteenth century into several extended networks of temples spread throughout the rural areas of nearly every Japanese province. The first part of the study describes patterns of regional growth and popularization, the activities of Keizan Zenji, the development of temple networks, and the role that Eiheiji and Sojiji played in this process. The second part analyzes the development of new techniques for instruction in Zen koans, the popularization of ordinations for laymen, and the growth of funeral Zen. The second volume, *The Great Calming and Contemplation*, is an annotated translation by Dan Stevenson and Neal Donner of Chih-i's (538-597) massive compendium of T'ien-t'ai meditation practice and theory, the *Mo-ho chih-kuan*. Both books should be available by the Spring of 1993.

SPRING SEMINAR

In conjunction with the Zen Center of Los Angeles, the Kuroda Institute offered its fifth Spring Seminar at the end of April in Los Angeles. In the seminar, Robert Gimello, John McRae, Peter Gregory, Griff Foulk, and Robert Buswell presented an overview of the Zen tradition in China, Korea, and Japan. The presentation will serve as the basis for a general, introductory book on Zen to be collaboratively written by these scholars together with Carl Bielefeldt.

NEW BOARD MEMBER

The Kuroda Institute welcomes John R. McRae, Associate Professor in the Asian Studies Department at Cornell University, to the Board of Directors. He replaces Dr. Harry Brickman, who served as a valued Board member for many years. Other members of the Board of Directors are Hakuyu Taizan Maezumi, Roshi; Peter Kakuzen Gregory, Associate Professor, Department of Religious Studies, University of Illinois at Urbana; Carl Bielefeldt, Associate Professor, Department of Religious Studies, Stanford University; Robert E. Buswell, Jr., Professor, Department of East Asian Languages, UCLA; Robert Gimello, Professor, Department of East Asian Studies, University of Arizona; Bernard Tetsugen Glassman, Sensei, Abbot of the Zen Community of New York; Luis Gomez, Professor, Department of Asian Languages, University of Michigan; Donald S. Lopez, Jr., Professor, Department of Asian Languages, University of Michigan; and Alan Sponberg, Associate Professor, Department of Humanities, University of Montana. ◆

Tsung-mi's *Response to Ten Questions from Shih Shan-jen*

From his *Correspondence with Laity and Clergy*

translated by Peter N. Gregory

Tsung-mi's *Response to Ten Questions from Shih Shan-jen* (*Ta Shih Shan-jen shih-wen*) records an exchange that took place in 824. Each of Shih Shan-jen's questions and Tsung-mi's answers was originally composed as a separate letter; all ten were then collected together and subsequently included in Tsung-mi's *Collected Correspondence with Laity and Clergy* (*Tao-su ch'ou-ta wen-chi*), compiled by his disciples shortly after his death in 841. Nothing is known about Shih Shan-jen, although both his name, Shan-jen ("mountain man"), and his historical obscurity suggest that he was a lay recluse, perhaps living in seclusion on Mount Chung-nan, the mountain where Tsung-mi passed much of the last two decades of his life. The sophistication of Shih Shan-jen's questions indicate that he was a member of the cultured elite, and the ten questions and answers are typical of the learned discourse that transpired between Tsung-mi and his literati disciples. They also reiterate some of the major themes amplified in Tsung-mi's longer and more famous works, such as his *Inquiry into the Origin of Man* (*Yüan jen lun*) and *Preface to the Collected Writings on the Source of Ch'an* (*Ch'an-yüan chu-ch'üan-chi tu-hsü*).

The exchange is important for revealing some of the central issues that Chinese Buddhists debated in the eighth and early part of the ninth centuries. It begins with a discussion of the nature of the Way (*tao*), a term that here means both enlightenment and the path by which it is realized. If the Way is unconditioned, then the question naturally arises of how it could be achieved by practice, which is based on cause and effect and thus falls within the realm of the conditioned. How could a conditioned practice bring about an unconditioned result? This question had direct bearing on the nature of religious practice, and in the eighth century it was given paradigmatic expression in the sudden/gradual controversy.

The sudden/gradual controversy enfolded a complex set of issues, and the terms were used variously by different partisans in the debate. One of the primary meanings of "sudden" was direct or un-mediated. The sudden teaching was thus the teaching in which the truth was revealed immediately without recourse to any expedients as exemplified by the *Hua-yen (Avatamsaka) Sutra*, in which the Buddha was believed to have fully revealed the content of his enlightenment without making any concessions to the limited ability of his audience to comprehend its meaning. In the gradual teaching, by contrast, the truth was mediated by expedient means (*upaya*) to make it accessible to the limited abilities of the Buddha's followers. Since many Chinese Buddhists regarded truth as a single, unitary principle, a further connotation of "sudden" was that truth could only be grasped all-at-once in its entirety--enlightenment, therefore, could only occur suddenly. Gradualists, on the other hand, assumed that enlightenment admitted of degrees, or at least that it could be approached in a graduated series of stages. In the *Platform Sutra of the Sixth Patriarch*, which expressed the orthodox position for the later Ch'an tradition, gradualists were criticized for teaching that meditation practice was a means for attaining enlightenment. Subitists, however, held that there could be no duality between meditation and enlightenment.

Peter N. Gregory, Ph.D., is Associate Professor of Religious Studies at the University of Illinois at Urbana and the Executive Vice President of The Kuroda Institute.

One way in which the two positions were often reconciled was to claim that they represented opposing, but interrelated, perspectives on practice and enlightenment: whereas the gradual position looked at practice from the point of view of the unenlightened, the sudden position looked at practice from the point of view of the enlightened. Thus the sudden position was often associated with ultimate truth (*paramartha-satya*), and the gradual position, with conventional truth (*samvrti-satya*). As a further corollary, the sudden teaching was frequently said to be appropriate for beings of the highest capacity, whereas the gradual teaching was appropriate for everyone else.

The *Platform Sutra of the Sixth Patriarch* represented the sudden/gradual debate as the cause for a fundamental split that occurred within the Ch'an tradition during the eighth century, dividing the so-called "northern" line from the so-called "southern" line. Thus the southern line of Hui-neng (638-713) and Shen-hui (684-758), which emerged as the orthodox tradition, claimed the ideological high ground over the northern line, which it pictured as espousing a gradualistic, and hence inferior, approach to enlightenment. In this way the sudden/gradual issue was related to the question of lineage, the subject of Shih Shan-jen's ninth question. Standing within the southern lineage of Shen-hui, Tsung-mi was committed to upholding the sudden position but (as seen in his reponse to Wen Tsao) moderated its radical implications by insisting that sudden enlightenment had to be followed by gradual practice.

* * *

QUESTION: *What is the Way, and how is it cultivated? Must it be cultivated to be completed, or does it not depend on effort?*

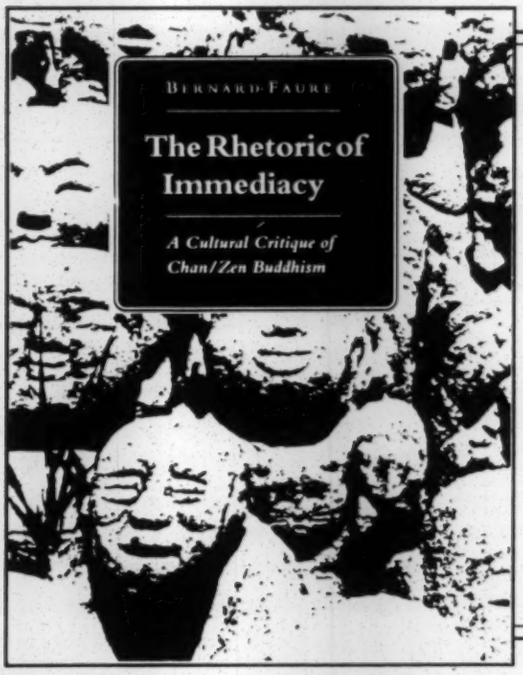
ANSWER: Being unobstructed is the Way; enlightening delusion is cultivation. Even though the Way is originally perfect, delusion arises, and [beings] become bound. When deluded thoughts are entirely exhausted, cultivation is complete.

Q: *If the Way depends on cultivation to be completed, then it is conditioned and is the same as mundane dharmas, which are false and not true. If, being completed, it once again falls into decline, then how can it be called supramundane?*

A: What is conditioned is tied up with karma and is called false and mundane. What is unconditioned is the practice of cultivation and is true and supramundane.

Q: *Is the process of cultivation sudden or gradual? If it is gradual, then, in forgetting the past and letting go of the future, how are [past and future] brought together and completed? If it is sudden, then how can the myriad practices and numerous means be consummated at one time?*

A: As soon as the true principle is realized, it is suddenly perfect, but the process of completely eliminating deluded feelings occurs gradually. Being suddenly perfect is like a newborn babe: in one day its limbs and body are completely intact.



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TSUNG-MI

Gradual cultivation is like rearing, nurturing, and bringing a person to adulthood: only after many years does his personality become formed.

Q: *In the cultivation of the teaching of the mind ground, does the realization of the mind take place all at once or is there a further practice to be undertaken? If there is a further practice, why is it called the sudden purport of the southern lineage? If on realization a person is the same as all Buddhas, why does one not emit spiritually pervading light?*
A: When you recognize that a frozen pond consists entirely of water, [you understand that] it will melt by means of the sun's heat; when you realize that the ordinary person is true reality, you will cultivate yourself assisted by the power of the dharma. When ice melts, water flows freely, immediately releasing its benefits of washing [impurities] away. When delusions are exhausted, the spiritual energy of the mind pervades [everywhere], and one for the first time emits the response of pervading light. There is no further practice beyond cultivating the mind.

Q: *If one attains Buddhahood only by cultivating one's mind, then why do various scriptures also preach that it is necessary to adorn Buddha-lands and teach other beings and that only [fulfilling such practices] is what it means to complete the Way?*
A: When a mirror is bright, it reflects images in thousands of variations; when the mind is pure, it spiritually pervades in myriads of responses. Reflected images represent adorning Buddha-lands; spiritually pervading means teaching other beings. The adornment is at once [adornment] and not adornment; the reflected images are both form and not form.

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Translated by Francis H. Cook

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Q: *The scriptures all preach liberating living beings and that, furthermore, living beings are not living beings. Why, then, should we strive to liberate them?*
A: To truly liberate living beings takes effort. You have just said that they are not living beings; why did you not add that they are [both] liberated and not liberated?

Q: *Some scriptures say that the Buddha is eternal, whereas others say that he passed into nirvana. If he is eternal, then he is not deceased; if he is deceased, then he is not eternal. Isn't there a contradiction here?*
A: [Those who] transcend all phenomenal appearances are called Buddhas--how could there be any reality to their appearing in the world and entering nirvana? Manifesting his appearance and disappearance is a matter of exigency. In response to exigencies, he appears under the bodhi tree; when those exigencies have been completely met, he passes into nirvana between the sala trees. The mindlessness of clear water offers an analogy: there is no image that is not reflected in it. But images are not real existents, so how could the going and coming of external things be [real]? Phenomenal appearances are not the Buddha's body, so how could the appearance and disappearance of the Tathagata be [the Buddha's body]?

Q: *How is the Buddha born through transformation? Is it like my being reborn? Given that the Buddha is without birth, what meaning could birth have? If you say that dharmas are born when mind is born and that dharmas are extinguished when mind is extinguished, then how can the acceptance of the nonbirth of dhar-*

mas (anutpattikadharmaksanti) be attained?

A: You just spoke of transformation. Since transformation is itself empty and emptiness is without birth, what need is there to inquire into the meaning of birth? When birth and death have been extinguished, tranquil extinction is true reality. Accepting that this dharma is without birth is what is called the acceptance of the nonbirth of dharmas.

Q: *Buddhas complete the Way and preach the Dharma solely for the sake of liberating living beings. Since living beings have six paths [of existence], why did the Buddha only manifest himself within the human [path]? Again, after the Buddha's demise, the Dharma was passed down through a mind-to-mind transmission from Kasyapa down to the seven Chinese patriarchs, and in each generation [the Dharma] was only transmitted to a single person. Since you have said that all living beings without exception attain the stage of "the one son" [a phrase generally referring to Buddhahood, where everyone is equally valued as one's only son, but here used by Shih Shan-jen with the further connotation of "sole heir"], why was the transmission not to everyone?*

A: Although the sun and moon traverse the heavens, illuminating all directions, the blind do not see them. Shrouded in darkness, they do not know that it is not the sun and moon that do not reach everywhere; the fault lies in their [vision] being obscured. The case of the meaning of liberating and not liberating is like this. It is not that [out of the six paths] humans and gods were chosen over [hungry] ghosts and beasts. It is because only human beings are able to accumulate [experience] and pass it on [to successive generations] without interruption that we know that the Buddha appeared among humans. After his death, he entrusted [the Dharma] to Kasyapa, and the succession of one person [in each generation] continued in turn. Furthermore, it is like the principle of patrilineal organization in the present age: a country surely does not have two kings. It is not that those who are liberated are limited to that number.

Q: *On what basis does one give rise to the thought of enlightenment (bodhicitta), and in emulation of what dharma does one renounce the world? Now, how should practice be cultivated, and how does one experience the taste of the Dharma? What level will practice attain to? Should one abide in mind, or should one cultivate mind? If one abides in mind, that hinders the cultivation of mind; but if one cultivates mind, when thoughts stir one is not settled --how can that be called mastering the Way? If one settles the mind in a single meditative state (samadhi), how does that differ from [what is practiced by] the adepts of meditative absorption? I pray that you will be moved by your great compassion to explain each [of these matters] for me in turn in accord with the truth.*

A: Giving rise to the thought of enlightenment involves mastering that the four great elements [of earth, water, fire, and wind] are as [unreal as] something conjured; penetrating that the six sense objects are as [illusory as] flowers in the sky; realizing that one's own mind is the mind of Buddha; and seeing that [one's] original nature is the Dharma nature. Understanding that the mind does not abide is itself the practice of cultivation. That it does not abide and yet is aware is the taste of the Dharma. If one clings to dharmas, that is stirring thoughts into motion, which is thus like when someone is shut in darkness, there is nothing that can be seen. Now if one does not abide [in anything], there is no defilement or clinging, which is thus like someone with eyes who, when he comes into the full light of the sun, sees the multitudinous dharmas. How could that be [like what is realized by] adepts of meditative absorption? When there is no clinging, how can one talk about a level to be attained?

Bibliographic Note: Both Tsung-mi's *Response to Ten Questions from Shih Shan-jen* and *Response to a Question from Wen Tao* (published in the Fall/Winter 1991 issue of *The Ten Directions*) are appended to his biography in the *Transmission of the Flame*, compiled during the Ching-te Period (*Ching-te ch'uan-teng lu*) compiled by Tao-yüan in 1004 and published in the *Taisho Tripitaka*, vol. 51, pp. 307b3-307c29. A slightly different version of both exchanges appears in a manuscript discovered at Shinpuku-ji in Japan and published by Ishii Shudo in *Zengaku kenkyu* 60 (1981): 98-101. *Tsung-mi's Response to Ten Questions from Shih Shan-jen* is also appended to his biography in fascicle 6 of the *Chodang chip*, compiled in 952. For a study of Tsung-mi's life and thought, see Peter N. Gregory, *Tsung-mi and the Sinification of Buddhism* (Princeton: Princeton University Press, 1991). ◆

READING OTHERS' MINDS

by Dogen Zenji

translated by Carl Bielefeldt

One of the earliest and best-known Japanese Zen masters is Dogen (1200-1253). Born to the nobility, he became a Tendai monk in his youth; later he visited Kenninji, the monastery founded by the Zen pioneer Eisai, and eventually made his way to China accompanying one of Eisai's disciples. On the mainland, he spent four years studying at the Ching-te monastery on Mt. T'ien-tung, where he became a disciple of the T'ien-tung abbot Ju-ching. He returned to Japan in 1127 and soon established the Kosho monastery on the outskirts of Kyoto. After teaching there for more than a decade and collecting a fair number of disciples, he withdrew with his followers to the relatively isolated province of Echizen (modern Fukui), where he founded the Daibutsuji, the monastery at which he would live out the rest of his days. This institution, which Dogen later renamed Eiheiji, became one of the headquarters of Soto Zen, the school that still looks back to him as its founding patriarch.

Unlike most of the early Japanese Zen figures, Dogen was a prolific author. His reputation as such rests especially on a collection (originally several collections) of essays known as the *Treasury of the Eye of the True Dharma* (*Shobogenzo*). These works, prepared over many years for his monks at Koshoji and Eiheiji, represent a highly original (and notoriously difficult) body of Buddhist writing. Composed in the vernacular Japanese but incorporating much of the language of the Sung Chinese Zen texts, they range broadly in subject matter from highly abstruse metaphysical reflection to concrete religious admonition and ritual instruction, historical discussion, and personal recollection. The title of the collection, *Treasury of the Eye of the True Dharma*, is a technical term denoting the Zen tradition, especially as preserved in the literature recording the sayings of the Zen masters. The representative essays in Dogen's *Treasury* are typically developed in the form of commentaries on such sayings, selected to elucidate a particular Buddhist theme. Though the practice of giving brief (often playfully critical) remarks on the sayings of one's predecessors was well established in Sung Zen circles, Dogen's comments tend to be considerably more sustained and discursive than most; though his points are often obscure and his arguments odd, more than most of his Zen contemporaries, he does try to articulate in some detail his particular Buddhist vision.

The *Shobogenzo tashintsu*, translated here as *Reading Others' Minds*, is one of the later essays in the *Treasury*, composed, according to its colophon, in 1245 at Dogen's Daibutsu monastery. It is not perhaps so philosophically engaging or so artfully crafted as some of his earlier, more famous pieces, but it is representative of much of his writing and deals with themes central to his religion. Perhaps more than any one else in Zen tradition, Dogen's religion was centered on the practice of seated meditation (zazen), what he sometimes liked to call "just sitting" (*shikan-taza*). Indeed, so fixed was his faith in this practice that he regularly identified it as the very essence of Buddhism, the "treasury of the eye of the true dharma" itself, the "marrow of Bodhidharma" transmitted by all the authentic patriarchs of Zen. As the very essence of Buddhism, Dogen saw seated meditation as more than a psycho-physical exercise intended to still the mind, focus the attention and generate spiritual insight; it was rather an expression of the enlightened state itself, the actualization of the universal "buddha nature" that the Zen teachings had long held was inherent in all beings. Seated meditation was thus beyond, as Dogen liked to say, the human intention to "make a Buddha"; it was rather the "act of a Buddha," the "performance," or "conduct," of a buddha.

Carl Bielefeldt, Associate Professor of Religious Studies at Stanford University, is the author of Dogen's Manuals of Meditation, *published by the University of California Press, 1988.*

The identification of the religious practice with the higher acts of a buddha has affinities with, and was no doubt historically influenced by, the tantric teachings popular among Dogen's Japanese contemporaries; but for Dogen himself, this truth was the exclusive preserve of the Zen tradition and indeed of only those few masters within the tradition who had the eye to see the ultimate implications of the Zen teachings. Such masters were no mere spiritual "commoners" nor even advanced spiritual adepts; they were one with ultimate reality itself and, as such, beyond the reaches of ordinary experience and understanding, beyond even the stages of the Buddhist spiritual path and the categories of Buddhist soteriological doctrine. It is this transcendent status of the authentic Zen master that is celebrated in our text here.

ZCLA Archive Photo

Dogen Zenji

The title theme of *Reading Others' Minds* concerns an interesting and recurrent issue in the Zen literature. Throughout the history of Buddhism, from its earliest days in India, it was widely assumed that contemplative adepts, whether of the Buddhist persuasion or not, could develop paranormal physic powers. In a standard formulation found across a variety of Buddhist literature, it was said that one who had mastered the basic trance states of the four *dhyanas* could cultivate five kinds of powers, known collectively as the "superknowledges" (*abhijna*), or in East Asian usage as the "spiritual penetrations" (*jinzu*): physical transformations and psychic travel, paranormal vision (including knowledge of the future), paranormal hearing, knowledge of others' thoughts, and knowledge of previous lives (both one's own and others'); to these was often added a sixth, more soteriologically significant power that was reserved for realized Buddhist adepts: knowledge of the exhaustion of the "cankers," or spiritual afflictions.

The Zen tradition, of course, took its very name from the practice of *dhyana*, and the monks of this tradition were supposed to be specialists in meditation; hence, they were naturally expected (both in theological circles and in the popular imagination) to have access to the powers said to accrue to the contemplative, and in fact the hagiographic literature of the Zen masters includes accounts of their extraordinary, often miraculous powers. At the same time, the Zen doctrine claimed a "sudden" practice based solely on an enlightened state of "no-mind." Since the practice was sudden, it took one directly from the mundane world of ordinary experience to the ultimate emptiness of all things, thus obviating the mediating path of traditional spiritual exercises; since it was based solely on the ultimate state of no-mind, it looked down on all lesser states of mind — even the spiritual states of the contemplative and the paranormal knowledges derived from them — as trivial and irrelevant. Thus we see in the literature of Zen a continuing need to distance the religion from the expectations of Buddhist tradition and emphasize the superiority of its practice to the powers of the contemplative. Dogen, who put such stress on seated meditation, was perforce particularly sensitive to this need, as is clear from his treatment of the transcendental Zen master in *Reading Others' Minds*.

The clash between the expectations of the tradition and the "sudden" style of Zen is dramatically portrayed in the root text on which Dogen is commenting — the story of the spiritual contest between the mind-reading Indian pundit, the Tripitaka master "Big Ears," and the mind-boggling Chinese Zen master, the National Teacher Huichung. The Zen master boggles the pundit's mind because his mind does not fit the latter's image of the spiritual practitioner: it is at once scandalously at home in the most secular, most natural experience and yet at the same time completely free from all experience. Meanwhile, the Tripitaka Master remains stuck, as it were, on the path "between" these two freedoms, with the merely supernatural powers of the entrancing (and entranced) "fox spirit."

Hui-chung, a disciple of the famous Sixth Patriarch, was well known in Zen circles (and was himself sometimes said to have mind-reading powers), and the story of his defeat of the Tripitaka Master was the subject of comment by many later masters. Dogen takes up a number of these comments and rejects them all — first, because they assume that the contest in the story concerns mind reading, rather than the Buddhist understanding of the ultimate nature of things; second, because they assume that the Indian scholar might have some inkling of the Zen master's mind. This latter point, he argues along two lines: first, that the ability to read minds is an insignificant Indian trick, with no power to get at the mind in any important sense; second, that the mind of the authentic Zen master, even when it is at play in the world, is not something that can be got at. Finally, Dogen seems (in a rather obscure argument) to conclude, if we want to talk in serious Buddhist terms about reading others' minds, we shall have to question the categories of mind and body, self and other.

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Reading Others' Minds is not the most difficult of Dogen's writing, but Dogen's writing is always difficult, and there are passages in this text about which readers disagree and for which the translation must be considered tentative. This English version seeks to preserve something of the difficulties and ambiguities of Dogen's style, by retaining as far as possible its elliptic, sometimes puzzling syntax and its peculiar, sometimes enigmatic diction, and resists the temptation to "cook" the text with interpolation or paraphrase; terms or passages that seem particularly odd or problematic in the English are sometimes set off by quotation marks or amplified by brief explanation in square brackets. The translation is based on the text edited by Terada Toru and Mizuno Yaoko, in *Dogen*, vol. 2, *Nihon shiso taikei 13* (Tokyo: Iwanami Shoten, 1972), pp. 282-292.

READING OTHERS' MINDS

The National Teacher [Ta-ch'eng] Hui-chung [d. 775], of the Kuang-chai monastery in the Western Capital [i.e., Ch'ang-an], was a native of Chu-chi, in the province of Yueh [modern Chekiang]; his family name was Jan. After receiving the mind seal [of enlightenment from the Sixth Patriarch], he stayed at Tang-tzu Valley, Mt. Pai-yai, in Nan-yang [modern Honan], where for more than forty years he never descended from his monastery. Word of his spiritual practice reached the imperial capital, and in the second year of the Shang-yuan era [761] of the T'ang Emperor Su-tsung [r. 756-762], an imperial commissioner, Sun Chao-chin, was dispatched to summon him to the capital. There he was received with the respect due a teacher and installed in the Hsi-ch'an cloister of the Ch'ien-fu monastery. Upon the ascension of the Emperor Tai-tsung [r. 762-779], he was reinstalled in the Kuang-chai monastery, where for sixteen years he taught the Dharma in accord with the spiritual needs of his audiences.

During this time, a certain Tripitaka Master from the Western Heavens [i.e., India] named Ta-erh ["Big Ears"] arrived in the capital, claiming to have achieved the wisdom eye [that knows] the minds of others. The Emperor ordered the National Teacher [Hui-chung] to test him.

As soon as the Tripitaka Master saw the Teacher, he bowed and stood [respectfully] off to his right side.

The Teacher asked him, "You have the penetration of others' minds?"

"It's nothing much," he answered.

"Tell me," said the Teacher, "where is this old monk right now?"

The Tripitaka Master said, "Reverend Preceptor, you are the teacher to a nation; how could you go off to Hsi-ch'uan to watch the boat races?"

The Teacher asked again, "Tell me, where is this old monk right now?"

The Tripitaka Master said, "Reverend Preceptor, you are the teacher to a nation; how could you be on the T'ien-chin bridge watching the playing monkeys?"

The Teacher asked a third time, "Tell me, where is this old monk right now?"

The Tripitaka Master said nothing for awhile, not knowing where the Teacher had gone.

The Teacher said, "This fox spirit! Where's his penetration of others' minds?'

The Tripitaka Master had nothing to say.

* * *

A monk asked Chao-chou [778-897], "I don't understand why the Tripitaka Master Ta-erh couldn't see where the National Teacher was the third time. Where was he?"

Chao-chou said, "He was on the Tripitaka Master's nose."

* * *

A monk asked Hsuan-sha [835-908], "If he was on his nose, why didn't he see him?"

Hsuan-sha said, "Because he was too close."

* * *

A monk asked Yang-shan [803-887], "Why didn't the Tripitaka Master Ta-erh see the National teacher the third time?"

Yang-shan said, "The first two times were 'the mind that plays across objects.' After that, he entered 'the samadhi of the personal enjoyment [of enlightenment]'; that's why the Tripitaka Master couldn't see him."

* * *

Tuan of Hai-hui [1025-1072] said, "If the National Teacher was on the Tripitaka Master's nose, why would it be hard to see him? What he doesn't realize is that the National Teacher was in the Tripitaka Master's eye."

* * *

Hsuan-sha summoned the Tripitaka Master, saying, "Tell me, did you really see [his mind] the first two times?"

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DOGEN ZENJI

[Of this,] the Ch'an Master Ming-chueh Chung-hsien of Hsueh-tou [980-1052] said, "Defeated! Defeated!"

* * *

From long ago there have been many "stinking fists" who offered remarks and comments on the case of the National Teacher Ta-cheng [Hui-chung] testing the Tripitaka Master Ta-erh, but in particular we have these five old fists. Yet, while there is a sense in which each of these five venerable worthies may be "on the mark, right on the mark," there is much in the conduct of the National Teacher that they do not see. The reason is that until now everyone has thought that the Tripitaka Master correctly knows the whereabouts of the National Teacher the first two times he is asked. This is a major error by our predecessors — one that their successors should not fail to realize. My doubts about these five venerable worthies are of two sorts: first, that they do not know the National teacher's basic intention in testing the Tripitaka Master; second, that they do not know the National Teacher's body and mind.

When I say that they do not know the National Teacher's basic intention in testing the Tripitaka Master, I mean this: that his basic intention in initially saying, "Tell me, where is this old monk right now?" is to test whether the Tripitaka Master has the eye to see the Buddhadharma — to test, that is, whether he has the penetration of others' minds [as understood] in the Buddhadharma. If at that point the Tripitaka Master had the Buddhadharma, when he is asked "Where is this old monk right now?" he would have some "way out of the body," some "personal advantage." The National Teacher's saying "Where is this old monk right now?" is like his asking "What is 'this old monk'?" "What time is 'right now'?" His question "Where?" means "Where is here?" There is a reason behind his asking what to call this "old monk": a national teacher is not always an "old monk"; an "old monk" is always a "fist." That the Tripitaka Master Ta-erh, though he came all the way from the Western Heavens, does not understand this is because he has not studied the way of the Buddha, because he has only learned the ways of the infidels and the Two Vehicles.

The National Teacher asks again, "Tell me, where is this old monk right now?" Here again the Tripitaka Master only offers worthless words.

Again the National Teacher asks, "Tell me, where is this old monk right now?" This time the Tripitaka Master is silent for a while but is at a loss and has no reply. Then the National Teacher rebukes him saying, "This fox spirit! Where's his penetration of others' minds?" Yet though he is thus rebuked, the Tripitaka Master still has nothing to say, no reply, no "penetrating passageway."

Yet our predecessors all think that the National Teacher's rebuke of the Tripitaka Master is only because, although the Master knows the Teacher's whereabouts the first two times, he does not know and cannot see [where the Teacher is] the third time. This is a big mistake. The National Teacher rebukes the Tripitaka Master because from the beginning the Tripitaka Master has never seen the Buddhadharma even in his dreams, not because, although he knows the first two times, he does not know the third time. In short, he rebukes him because, while claiming to have attained the penetration of others' minds, he does not know that penetration.

First, the National Teacher tests him by asking whether there is the penetration of others' minds in the Buddhadharma. He answers, "It's nothing much," suggesting that there is. Afterwards, the National Teacher thought to himself, "If we say there is the penetration of others' minds in the Buddhadharma, if we attribute this penetration to the Buddhadharma, this [i.e., answers of this sort (?)] is what it's like. If there's nothing brought up in what we have to say, it's not the Buddhadharma." Even if the Tripitaka Master had something to say the third time, if it were like the first two times, it would not be anything to say; he would be rebuked for all [three answers]. The National Teacher questions him three times in order to ask again and again whether the Tripitaka Master has really heard his question.

My second point is that none of our predecessors have known the body and mind of the National Teacher. The body and mind of the National Teacher is not something that tripitaka dharma masters can easily see, can easily know; not something reached by those on the "ten ranks of the holy and three ranks of the wise"; not something understood by the "virtually enlightened, heir apparent" [to Buddhahood]. How could a commoner scholar of the tripitaka know the full body of the National Teacher?

We should get this principle fixed [in our minds]. To say that a scholar like the Tripitaka Master could see or could know the body and mind of the National Teacher is to slander the Buddhadharma; to consider that [the National Teacher] stands shoulder to shoulder with the masters of the sutras and commentaries is the extreme of madness. Do not think that those types who seek to get the penetration of others' minds can know the whereabouts of the National Teacher.

The penetration of others' minds is a local custom of the country of the Western Heavens, and there are occasionally types there who cultivate it. We have never yet heard accounts of an edifying example of such types having verified the Buddhadharma on the strength of their penetration of others' minds, without depending on production of the "thought of enlightenment" and the right view of the Greater Vehicle. Even after practicing the penetration of others' minds, they must, like ordinary commoners, go on to produce the thought of enlightenment and cultivate the practice, and thereby themselves verify the way of the Buddha. If one could know the way of the Buddha simply on the strength of the penetration of others' minds, all the holy men of the past would have first cultivated this penetration and used it to know the fruit of Buddhahood; yet this has never happened in all the appearances in the world of a thousand Buddhas and ten thousand Patriarchs. If it cannot know the way of the Buddhas and Patriarchs, what good is it? It is useless to the way of the Buddha.

Those who have the penetration of others' minds and ordinary commoners who do not are equal; they are the same in both maintaining the Buddha nature. Those who study the Buddha[dharma] should not think that those with the "five penetrations" or the "six penetrations" of the infidels and Two Vehicles are superior to the ordinary commoner. Those who simply have the mind to pursue the way and who would study the Buddhadharma are superior to those with these penetrations. They are like the *kalavinka* bird, whose voice even inside the shell is superior to that of other birds.

Moreover, what is called in the Western Heavens the penetration of others' minds is better described as the penetration of others' thoughts. Even if it can manage to be conscious of the arising of thoughts, it is quite at a loss when thoughts have not arisen. This is really quite laughable. The mind is not necessarily thoughts; thoughts are not necessarily the mind. And when the mind is thoughts, the penetration of others' minds cannot know this; when thoughts are the mind, the penetration of others' minds cannot know this.

This being the case, the five penetrations or six penetrations of the Western Heavens are all quite useless, not the equal of "cutting the grasses and cultivating the paddies" in our country. Therefore, from Cinasthana [i.e., China] to the east, the worthies of the past have not cared to cultivate the five penetrations or six penetrations, since they have no use. Even a six-foot jewel is useful, but the five or six penetrations are useless. [As the old saying reminds us,] a "six-foot jewel" is not a treasure, but an "inch of time" is pivotal. For those who value that inch of time, who would cultivate the five or six penetrations?

Thus we should have very firmly fixed [in our minds] the principle that the power of the penetration of others' minds cannot reach the boundaries of the Buddha wisdom. To think, nevertheless, as do our five venerable worthies, that the Tripitaka Master knew the whereabouts of the National Teacher the first two times he was asked is greatly mistaken. The National Teacher is a Buddha and Patriarch; the Tripitaka Master is a commoner. How could there be any question of their seeing each other?

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First, the National Teacher asks, "Tell me, where is this old monk right now?" There is nothing hidden in this question; what it has to say is fully apparent. That the Tripitaka Master might not understand it is not so bad; that the five venerable worthies do not hear it or see it is a serious mistake. [The text] says that the National Teacher asked, "Where is this old monk right now?" or "Where are this old monk's thoughts right now?" This has something to say that we should definitely hear and understand, see and take to heart. Nevertheless, [our worthies] do not understand or see it; they do not hear or see what the National Teacher has to say. Therefore, they do not understand the body and mind of the National Teacher, for it is having something to say that makes him a national teacher; without something to say he would not be a national teacher. How much less, then, can they understand that the body and mind of the National Teacher are not big or small, self or other. They might as well have forgotten that he has a head or a nose.

Though the spiritual conduct of the National Teacher be unceasing, how could he "figure to make a Buddha"? Therefore, he should not be compared with a buddha. Since the National Teacher has the body and mind of the Buddhadharma, we should not measure him by the practice and verification of the spiritual penetrations, we should not hem and haw over the notion [that he is in a trance state] of "severing considerations and forgetting objects." He is not something that can be determined by either deliberating or not deliberating. It is not the case either that he has or does not have the buddha nature; it is not the case that his is the [Buddha's] "body of empty space." This kind of body and mind of the National Teacher is something entirely unknown [to any of our five venerable worthies]. In the community of [the Sixth Patriarch, Hui-neng of] Ts'ao-chi, apart from [the disciples] Ch'ing-yuan and Nan-yueh, only this National Teacher Ta-ch'eng was a Buddha and Patriarch.

Now we need to question all our five venerable worthies.

* * *

Chao-chou says that the Tripitaka Master could not see the National Teacher because the latter was "on his nose." This saying has nothing to say. How could the National Teacher be on the Tripitaka Master's nose? The Tripitaka Master does not yet have a nose. If we admit that the Tripitaka Master has a nose, then the National Teacher should see him. Even if we admit that the National Teacher does see him, this would only mean that they are "nose to nose"; it would not mean that the Tripitaka Master and the National Teacher see each other.

* * *

Hsuan-sha says [that the Tripitaka Master did not see the National Teacher the third time] "because he was too close." To be sure, this may be "too close," but it still has not hit it. What is this "too close"? I am afraid that Hsuan-sha still does not understand "too close," has not studied "too close." I say this because he understands only that there is no seeing each other in "too close"; he does not understand that seeing each other is "too close." We have to say that, in terms of the Buddhadharma, he is the "farthest of the far." If we say that [the National Teacher] is too close only the third time, then he must have been too far away the first two times. Now, I want to ask Hsuan-sha, "What is it that you call 'too close'? Is it a fist? Is it an eye? From now on, do not say that there is nothing seen 'too close.'"

* * *

Yang-shan says, "The first two times were 'the mind that plays across objects.' After that, he entered 'the samadhi of the personal enjoyment [of enlightenment]'; that's why the Tripitaka Master couldn't see him." Yang-shan, while being from the Eastern Earth [i.e., China], you have a reputation in the Western Heavens as a little Shakyamuni, but your saying here is a big error. "The mind that plays across objects" and the "samadhi of the personal enjoyment [of enlightenment]" are not different; hence, we cannot say that [the Tripitaka Master] does not see him by reason of some difference between these two. Therefore, though you set up "the mind that plays across objects" and "the personal enjoyment [of enlightenment]" as the reasons, saying this is no saying. If you say that when I enter "the samadhi of the personal enjoyment [of enlightenment]," others cannot see me, then "the personal enjoyment [of enlightenment]" would not be able to verify itself, and there could be no cultivation and verification of it. Yang-shan, if you think that the Tripitaka Master really sees, if you believe that he really knows, the teacher's whereabouts the first two times, you are not yet a man who has studied the Buddha[dharma]. The Tripitaka Master Ta-erh does not know or see the whereabouts of the National Teacher not only the third time but the first two times as well. Judging from the level of this saying, we have to say not only that the Tripitaka Master does not know the National Teacher's whereabouts but that Yang-

shan does not yet know either. Let us ask Yang-shan, "Where is the National Teacher right now?" If he thinks to open his mouth, we should give him a big shout.

* * *

In Hsuan-sha's summons [to the Tripitaka Master], he says, "Tell me, did you really see [his mind] the first two times?" These words sound like they are saying what needs to be said, and Hsuan-sha should learn from his own words. But granted that this phrase has its value, it seems to be saying only that [the Tripitaka Master's] seeing is like not seeing. Hence, it is not right. Hearing this, Chung-hsien, the Ch'an Master Ming-chueh of Mt. Hsueh-tou, said, "Defeated! Defeated!" We may say this when we have taken what Hsuan-sha says as a [significant] saying but not when we take his saying as not a saying.

* * *

Tuan of Hai-hui says, "If the National Teacher was on the Tripitaka Master's nose, why would it be hard to see him? What he doesn't realize is that the National Teacher was in the Tripitaka Master's eye." This also only discusses the third time and does not criticize, as it should, the fact that [the Tripitaka Master] never sees [the National Teacher] the first two times. How can [Tuan] know whether the National Teacher is on his nose or in his eye? If this is what he says, we have to say that he has not heard the words of the National Teacher. The Tripitaka Master still does not have a nose or eyes. Even if we were to say that he does maintain eyes and nose, if the National Teacher were to enter them, the Tripitaka Master's eyes and nose would immediately burst. Since they would burst, they are no hole that could contain the National Teacher.

* * *

None of our five venerable worthies knows the National Teacher. He is the old Buddha of his age, the Tathagata of his world. He illumined and properly transmitted the "treasury of the eye of the true Dharma" of the Buddha; he surely maintained the "eye of the soap berry" [from which seeds is made the Buddhist rosary]. He properly transmitted [these eyes] to "his own Buddhahood" and to the "Buddhahood of others." Though we may say that he studied together with the Buddha Shakyamuni, he studied at the same time as the Seven Buddhas [of which Shakyamuni was the last] and, in addition, studied together with all the Buddhas of the three ages [of past, present, and future]. He realized the way before the King of Emptiness [ruling Buddha of the aeon when all is reduced to emptiness]; he realized the way after the King of Emptiness; he practiced together and realized the way precisely with the Buddha King of Emptiness. Though we may say that the National Teacher naturally made this Saha world his domain, his Saha is not necessarily within the dharma realm; it is not within the entire world of the ten directions. The rulership of the Buddha Shakyamuni over the Saha domain does not usurp or hinder the National Teacher's domain. Similarly, for example, the way is realized numerous times, by the earlier and later Buddhas and Patriarchs one after the next, without their usurping or hindering each other. This is the case because all realizations of the way by the earlier and later Buddhas

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and Patriarchs are "hindered by" the realization of the way.

From the evidence that the Tripitaka Master Ta-erh does not know [the whereabouts of] the National Teacher, we should get clearly and firmly fixed [in our minds] the general principle that the sravakas and pratyekabuddhas, the Lesser Vehicle types, do not know the boundaries of the Buddhas and Patriarchs. We should clearly understand the point of the National Teacher's rebuke of the Tripitaka Master. It does not make sense that, although being a national teacher, he would rebuke [the Tripitaka Master] if the latter knew [his whereabouts] the first two times and failed to know only the third time: [for purposes of the test of his powers,] knowing two out of three is knowing it all, in which case he should not be rebuked. Even if he were rebuked, it would not be for failing to know at all; hence, from the Tripitaka Master's perspective, it would be the National Teacher who is humiliated [by the test]. Who would trust the National Teacher if he rebuked [the Tripitaka Master] for failing to know only the third time? [On the contrary,] the Tripitaka Master could have rebuked the National Teacher, on the grounds that he did have the power to know [the latter's whereabouts] the first two times.

The point of the National Teacher's rebuke of the Tripitaka Master is this: he rebukes him because from the beginning, throughout all three times, he does not know the National teacher's whereabouts, his thoughts or his body and mind; he rebukes him because he has never seen, heard, learned or studied the Buddhadharma. It is because of this point that, from the first time to the last, [the National Teacher] questions him with exactly the same words. When on the first question the Tripitaka Master answers, "Reverend Preceptor, you are the teacher to a nation; how could you go off to Hsi-ch'uan to watch the boat races?" the National Teacher does not acknowledge the answer, saying, "Indeed you did know where this old monk was." Instead, he simply repeats himself, asking the same question three times. Without understanding or clarifying the reason behind this, for several hundred years since the time of the National Teacher, the elders in all directions have been giving their arbitrary comments and explanations of the reasons [behind the story]. Nothing that any has said so far has been [true to] the original intent of the National Teacher or in accord with the point of the Buddhadharma. What a pity that each of these "venerable old awls" one after the next has missed [the meaning of the story].

In the Buddhadharma, if we are going to say that there is the penetration of others' minds, there should be the penetration of others' bodies, the penetration of others' fists, the penetration of others' eyes. If this is the case, there should also be the penetration of one's own mind, the penetration of one's own body. And once this is the case, the penetration of one's own mind is simply one's own mind itself taking up [itself]. If we express the matter in this way, one's own mind itself is the penetration of others' minds. Let me just ask, then, "Should we take this as the penetration of other's minds, or should we take it as the penetration of one's own mind? Speak up! Speak up!" Leaving that aside, "you got my marrow" [as Bodhidharma said in acknowledging the enlightenment of his disciple Hui-k'o] is the penetration of others' minds.

Treasury of the Eye of the True Dharma 73.

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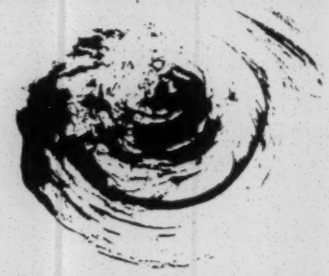

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TO CELEBRATE THE LIFE

by Alfred Jitsudo Ancheta

This article is based on an Inward Bound retreat at our Zen Mountain Center for those affected by HIV -- both HIV+ persons and their loved ones. The retreat was led by Jitsudo Ancheta, Kim Hunter of the South Bay AIDS Network and Free Clinic, and Larry Eppolito, a physician's assistant and HIV+ counselor. The poems were composed by those attending the retreat.

My heart screams out in pain
as I smile
and flinch
at the touch of a high school friend with AIDS.
I don't want to hear his words — but, I do.
I don't want the situation to be this way — but, it is.
I don't want to feel this pain — but, I can.

My heart weighs heavy with sorrow
as I cringe
and pause
at word that a high school friend has died with AIDS.
I didn't want to hear these words — but, I do.
I didn't want the situation to be this way — but, it is.
I didn't want to feel this pain — but, I'm glad I can.
— Kim Hunter

Participants begin showing up at noon on Friday, although the official starting time is 7:30 in the evening. From noon through an informal dinner at 5:30 p.m., we get acquainted with each other.

In the evening, formal introductions are made, followed by a review of the retreat schedule and the basics of zazen. We relax into our breathing. Aside from instruction and a few discussion periods, the weekend will be held in silence from Friday evening until we break for a social dinner on Saturday. Then silence resumes again from Saturday evening until a closing lunch on Sunday.

Alfred Jitsudo Ancheta is the Director of Inward Bound Programs, which are designed to make the benefits of meditation practice available in everyday life.

Zen Mountain

Gentle breeze blowing through the trees
Makes me feel peaceful, puts my heart at ease
Grandfather Sun warm upon my face
Flowers in bloom, what a wonderful place.
The happy little spring moving along,
The humming of bees, and the birds' cheerful songs.
Beautiful trees; blue skies as far as one can see
On Zen Mountain. What a wonderful place to be.
— Mariellen

After Friday evening zazen when body and mind are quieter and most of us are ready for sleep, a "dream tea" is served. Larry instructs us on how to encourage dreams and record them. He talks about an ancient Greek method for working with dis-ease. People would go to priests with their illness and the priests would invite dreams before the patient went to sleep in the temple. The next day the priest would analyze the dreams and from the dream, they would determine what the cure should be — usually a combination of herbs and an active practice to improve the state of body and mind and maybe even karma.

After dawn zazen on Saturday morning, a black woman — a nurse working with HIV+ people — shares three "nightmares." The first is of a white girl dying in her arms; the second, an earthquake at Zen Mountain Center; and third, an injured deer that she helps her teacher heal through a complicated procedure.

Larry suggests that the young white girl is a part of herself that she does not know well. Something that is

coming to the surface, perhaps something that she is shedding. What could the earthquake represent? Change? Impermanence? Maybe a transformation? The vision of learning and working with one's teacher is a beautiful scene. Bringing the deer back to life and watching it return to the woods in freedom has many connotations. The image of a bodhisattva comes up easily. After transformation, the earthquake, then returning to help others.

Though the visions are initially described as "nightmares," the interpretations reveal a positive picture, a lesson in life on its own. We experience how each of us is moved and learns from the shared experience of another.

I put my hands together
to experience my joy and pain
but only with compassion
can I find love in both.
— Michael

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I am not HIV+, but sitting with HIV+ persons in zazen, I feel their dying and see my own impermanence. I feel myself thrown into my own zazen, clinging to my practice. Like some Buddhist of old, I experience my practice as sitting in a graveyard.

I am forced to see my own anger — anger of injustice, anger from fear. I am forced to see my own denial — denial of my own vulnerability and helplessness. In one way or another, we are all dealing with the same issues — life and death, living and dying.

It is easy to say "I am not afraid of death" while young and healthy. But, sitting in a living graveyard, what comes up is not empty words or ideas.

I'm not at home in nature
Having spent fewer days than make a month.
I listen to KGO talk show slash news
24 hours
still was scared by a buzzing bee
too close to me.
— Ted

In the afternoon, we work on grieving through the use of guided meditation and ceremonies. We have all had friends and loved ones who have died and, of course, we will all die. For me, the fear of dying is not as great as the fear of dying in pain — certainly none of us wants to think of the possibility of dying after a long, painful illness. Zazen is no escape. It has no magic formula for avoiding pain. Even for someone with experience in sitting, just doing zazen in an intensive weekend brings its own pain. If there is fear, that comes up. If there is anger, that comes up. If there is guilt, that, too, comes up.

Blue sky, pine, and cedar
The entire universe is here.
— Bill

But if one puts the self into it, zazen never fails. To some degree, zazen gives us some opening to ourselves, helping us through the pain that lies deeper than the surface physical aspects.

"Healing Light"
heals the spirit —
"Healing sun"
warms the heart.
— Stuart

The zazen and atmosphere at Zen Mountain Center supports all the other activities of daily life. The beauty and stillness of the mountain supports the zazen. Zazen brightens the peaceful beauty of the trees and rocks. Sometimes we are too busy to see the simple wonder around us. In meditative walks through the woods and meadows, quiet peacefulness supports our quiet peacefulness and the wonder of life pervades through worries of past and future.

It's easy to forget the sun rises
Insects buzz
Sun warms a back
The wind whispers
The brook disappears
How fathomless such joy in the
Midst of grief.

— John

At our memorial site, we perform an informal memorial service. Each of us simultaneously reads our own list of those we have known that are now dead. Leaving the site, we take time to be alone, physically and mentally.

In the evening, we take part in a ceremonial Native American sweat led by a Native American person, who is also HIV+. It is a healing sweat. We pray not just for ourselves, but for the Earth, world issues, and friends, and all those in pain or dis-ease. The feeling in the sweat lodge is of returning to the womb. Alone, with a group that has become a family. In the darkness of the sweat lodge, it is easier to expose our fears. We speak out and shed our tears. We shed, too, the layers of denial that we all carry.

Thank you water spirits
for singing to my soul —
Thank you silence for shouting
at my heart.

— Larry

In the final half day on Sunday along with our regular zazen, outside kinhin (walking meditation), and our dialogues, we emphasize peace and joy. Rejoicing in this moment of life through singing and the Dances of Universal Peace.

The retreat is designed for beginners in zazen, and the people who are present create the retreat. No one is a beginner in life, and those with HIV are serious about living. All who commit to a weekend like this one are committed to opening themselves. Each person here is a fine example of the best of Zen students and are good teachers to each other.

It is one thing to know what to do with our life, but to practice this day after day, moment after moment, is ideal. In Buddhism, we learn that we are perfect as we are, and as we live in this perfect moment — in joy, in pain, in wonder.

at death

Cry out the pain.
Shudder in the loneliness.
Shout the anger.
Speak the guilt.
Weep the sadness.
Experience the
hel
p
le
ss
ne
ss.

Celebrate the Life.

There is no greater gift
than to have loved someone
so much
that it
FEELS
this much
right now.

— Kim Hunter ◆

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ECUMENICALISM ALIVE AND WELL IN YONKERS

by Mitchell Mitsujo Zucker

A beautiful Buddhist rite of passage led by Tetsugen Glassman, Sensei, took place on Saturday, December 14, 1991, in an interfaith setting that would have delighted Pope John the 23rd as Father Robert Kennedy, S.J., became the first Catholic priest to serve as a Zen sensei (teacher) in the United States. He was formally installed in the lineage of the White Plum Asanga and "empowered to teach and to transmit the Dharma of the Buddha."

Father Robert Jinsen Kennedy, S.J., Sensei, an American Jesuit, on the faculty of St. Peter's College in Jersey City, has been a student of Tetsugen Sensei for the past 12 years. He is Professor of Theology and a Japanese language instructor at St. Peter's and holds doctorate degrees in Sacred Theology and Christian Ministry. He is also a psychotherapist in private practice in New York City. Kennedy first became interested in Zen while studying in Japan as a Jesuit scholastic from 1957 to 1965.

Jim Whiteside

Father Kennedy, Sensei

The installation service was held in Messiah Baptist church in downtown Yonkers, next door to the apartment building for formerly homeless families constructed by the Zen Community's social service organization, Greyston Family Inn. During the service, Tetsugen Sensei explained that Father Kennedy's dharma name was derived from the old Chinese characters "jin," meaning "God" or "inspiration," and "sen," meaning "fountain." The name Jinsen, selected with the assistance of Maezumi Roshi, is intended to suggest that every person is a fountain of God.

About 150 people witnessed a traditional Buddhist service, consisting of sutra chanting, invocation of the names of the Patriarchs, a symbolic water purification, the transmission of the robe and staff, and recitations by the new teacher. In addition, there were interfaith offerings made by honored guests including: Christianity, Sister Janet Richardson, CSJO, and Father Donald Hinfey, S.J.; Judaism, Rabbi Donald Singer; Islam, Sheikh Nur al Jerrahi; and Buddhism, Peter Muryo Matthiessen, Sensei.

In an interview published in the *Newark Star Ledger* following the installation, Father Kennedy said, "Although Catholicism is theistic and Buddhism is nontheistic, they are parallel in their attempt to reach the Absolute, a desire to bring the whole person into a state of tension before this mystery. The challenge is to be faithful to both traditions, to be an honest broker of both traditions." ◆

Mitchell Mitsujo Zucker is the resource development officer for the Greyston Family Inn.

MAY/JUNE:

FROM YALE TO JAIL
by David Dellinger

CARING FOR THE ELDERLY
by Victoria Fitch

ZEN ABBOT, BEAT POET—
a conversation with Philip Whelan (photos by Allen Ginsberg)

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CULTIVATING COMMON GROUND

Questions & Answers on Theism and Nontheism

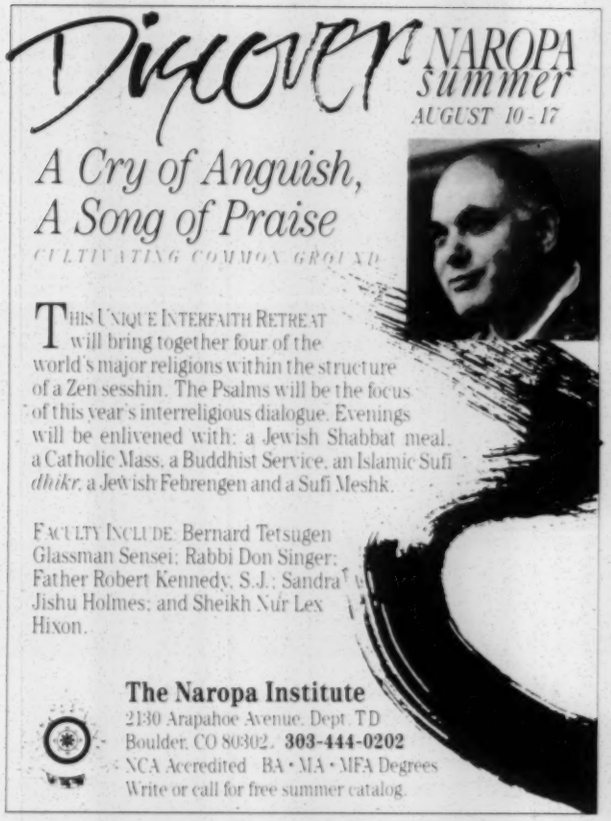
The following is an excerpt of a question and answer session during the February 1992 White Plum Asanga gathering at ZCLA.

Q: *Father Kennedy, you were raised in a theistic religion and now you find yourself in a nontheistic "religion" or Zen. When did you realize in your life that basically when you were praying, you were praying to yourself?*

Father Kennedy, Sensei: One of the things that strikes me, say from a Christian point of view, is that the self that we believe Christ says is not just our individual self, but it's something much wider, something much bigger than we can imagine. That is why in Christianity the words of Christ "you must deny your very self" at first seem like a great cruelty, but gradually they seem to be a great mercy. This is salvation for us and joy for us, if we see or have some glimpse into a wider self. So is prayer simply praying to myself? No, certainly not in that narrow sense. And the wider self, which largely is unknown, we believe to be full with the glory of God, and God is also unknown to our human mind. So this self is also, we believe, filled with God. It is not just the narrow individual personal self that in a competitive way we are trying to save, perhaps even at the expense of others.

Q: *Not being raised a Christian and being a Buddhist for a number of years, I want to understand the difference between theism and nontheism. When you use the word God, it is very charged for me. And I am not exactly sure what your experience is of theism and nontheism, or does that ever enter into your mind? To me the study and practice of the Buddhadharma is nontheistic, that basically no one is going to save you. You are representing two things here — nontheism and theism, it seems to me.*

FKS: Well, the Buddha did not ask the young brahmins who came to him to give up Hinduism. He only asked them to see the point of his teaching and to live with him. And you are bringing up another point, whether those of Jewish faith or Christian faith must give up their own faith in order to practice the Enlightened Way. The Buddha did not ask them to do that. And, I don't know whether we should ask people to stop being Jewish in order to practice zazen or make a formal renunciation of their faith of origin in order to practice zazen. I don't think it's necessary.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Q: *I think theism is the jargon word for belief in other power. The problem is that there is the other category, that theism means belief in something other than yourself, not the traditional meaning of theism, but a jargon word for some kind of bad religion.*

Tetsugen Sensei: A lot of people hang on to some concept of theism and nontheism instead of digging into the practice. For example, I am going to have an interfaith sesshin at Naropa Institute this summer, and we are using the Psalms as the theme for the talks. So, the first thing that came up from the heads of the Buddhist Studies department there is, "How can you use the Psalms? It's theistic." The Psalms, as you probably know, are used within the various Judeo-Christian and also Islamic traditions, in the mystical traditions, as the search for the Enlightened Way, for the realization of life. In a very similar way as in reading something like "The Songs of Milarepa" or using the pantheons of gods and deities to talk about our manifestations or different roles and how to work with those in certain ways.

SANGHA EVENTS

The Sangha would like to acknowledge the following important events in the lives of Zen Center members and friends.

SHIHO (receiving Dharma Transmission)
from Tetsugen Glassman, Sensei
Father Robert E. Kennedy, S.J., Sensei, December '91

TOKUDO (monk ordination)
Nicolee Jikyo Miller, December '91
William Yoshin Jordan, December '91

DHARMA HOLDER
Nicolee Jikyo Miller, March '92
from Tetsugen Glassman, Sensei
Nancy Mujo Baker, '92
Sandra Jishu Holmes, '92

LAY MINISTER CERTIFICATES
Joan Jo-an George, February '92
Mary Keion Levin, February '92

JUKAI (receiving Buddhist precepts)
Kazuko Myoshin Jikan Masuda (Aoki), April '92
Debra Myokan Jaynes, May '92
Richard Honin Kolosky, May '92
Fred Mokuzen Shepherd, May '92
In Mexico, April '92
Hebe Seiko Bolio
Gabriella Myokyo Contreras
Irma Myoen Elizondo
Abraham Katsudo Stein
Jacobo Jisho Yoselevitz

DEATHS
Mrs. Yoshi Maezumi Kuroda, January '92

In the practice of Buddhism that I was trained in here at ZCLA, it was one of coming to an experiential insight into what life is about, the oneness of life, and thereby being able to work with *all* the concepts. Not to throw away the *Iliad*, the Bible, and the sutras because it sounds funny when they say "Our Lord Buddha" or whatever. Once we can see what life is, then we can be able to work with all. Not to think that one is correct and that one is not correct, but to use them all as koans to delve into. What is theism to you? What is nontheism to you? We have many koans about God that were thrown into our koan system. So use that as a way of seeing.

For me, one of my major insights happened when I was sitting in a convent and I heard some sisters talking. They were practitioners of zazen, and they were talking about God in some way. And I had this thought: Isn't that funny after all these years of sitting, still talking about God. And then I had this feeling: You know, if I really sincerely believe in the state of being as unknowing, then in that state, what kind of arrogance is it in me to be able to say that what they are thinking is wrong? That is what they are thinking. If I'm really rooted in that state of unknowing as being the basis, then whatever pops up, that's what pops up. So that helped me in the dialogue, in interfaith work. Not to ignore those things, but to use those questions to try to figure out what is theism and nontheism, not how can you believe in it.

Chozen Sensei: I sense that this is a disturbing concept to you, which means that that's a point of practice. Why are you afraid of God? Why are you running from God? I'm just giving it to you as a koan to work with. That issue has come up in our sangha in terms of prayer. Somehow people are linking prayer to theism or a god, a petitionary kind of prayer. And people say, well in Zen practice, we don't pray. I wouldn't say that.

You mentioned that you are praying to yourself. Well, yes, you are praying to yourself, but you are praying to such a vast, unknowable self that it's sort of inconceivable. Then is petitionary prayer wrong because you are asking for a specific thing? Well, if the body needs to get from here to there, all the parts need to cooperate. The feet, in a way, have to ask the heart, "Would you pump me enough blood so that I can get over there?" And all the pieces of self have to cooperate to get something done. So to me, prayer, even so-called petitionary prayer, fits

into that concept of a larger self that I don't understand. When I need help, what may happen if I ask for help? But I need to ask for help, because not to ask is arrogance. Just what Tetsugen Sensei said. I have no idea what the response from the body will be.

Q: My question to Father Kennedy is perhaps a more personal one from me to him because I see him in Zen robes, and he is addressed as Father Kennedy. I just want to know where he personally is coming from. I don't know much about the Zen world, quite frankly. I saw the article in the *Los Angeles Times* about you being ordained as a Zen monk several months ago . . .

Tetsugen Sensei: Not ordained, *installed* as a Zen teacher. Not ordained as a Buddhist priest; he is a Catholic priest. Like a lay person can be installed as a teacher, but ordained as a priest is different.

FKS: In my own life of prayer as a priest, I found that the images and the way of thinking that I had of God simply collapsed. I was reaching out for another form of prayer or meditation or contemplation that would be imageless and wordless. I reached out to Zen because I discovered Zen through living with the Jesuits in Japan. I find that this form of reaching out to an unknown and nameless God that I cannot imagine is satisfied in Zen meditation. This is the cushion that I sit on. It's reaching out in darkness to what I cannot understand, to what I cannot imagine. And certainly this is my own personal approach to it, how I got into it. So I am a Catholic priest who is reaching out to Zen in interfaith work and I find that even though we differ philosophically on many issues, we share many issues — a love of poverty and peace and a commitment to work for the common good. I find it invigorating to work with Buddhists, not just with my own Catholics, but with others who have a different point of view that can enrich me and help me along the way. ◆

You ask my lineage?
Plum blossoms in spring,
empty branches
beneath a winter sky.

--Peter Levitt
'One Hundred Butterflies'

— IN MEMORIAM —

ZCLA Archive Photo

Mrs. Yoshi Kuroda with her husband Baian Hakujun Daiosho (left) and one of their eight sons, Maezumi Roshi.

On January 30, 1992, Mrs. Yoshi Maezumi Kuroda, mother of Maezumi Roshi and the Zen Center of Los Angeles Sangha, passed away in Tokyo, Japan. She was 90 years old. Mrs. Kuroda lived most of her life at Koshinji, the family temple founded by her late husband, Baian Hakujun Daiosho, the founder of ZCLA. Together they had eight sons, including Roshis Rev. Kojun Kuroda, Rev. Takeshi Kuroda, Rev. Junyu Kuroda, and Rev Taizan Maezumi, who took his mother's family name.

During the first service at ZCLA on the day of her passing, Maezumi Roshi offered the following remarks.

> *. . . This evening as I was watching you offering incense for her . . . I was thinking of cultural conditioning and the discrimination between men and women. I was thinking of the nice intermingling of all of you -- not only male and female, but those who are ordained and who are laity, and even those who have had jukai and haven't had jukai -- all of you together, in no particular order. . . . In a sense, order is important, but I feel that this nice intermingling of each position is a wonderful thing. . . I want to see it happen in this country in a way that all of you have an equal opportunity to do whatever you can [for the Dharma]. I really appreciate this sense of equality. This might be the most delightful present for her. I am very much grateful. Thank you.*

The Sangha mourns her passing and expresses its deepest appreciation for a life of devotion, dedication, and selfless giving of the Buddhadharma. ◆

GRATITUDE

Maezumi Roshi and the Zen Center of Los Angeles respectfully offer gratitude for 25 years of Sangha and Friends

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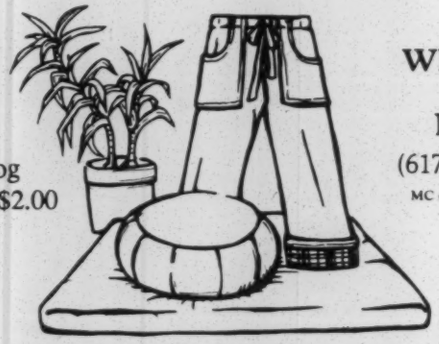

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by Hugh Gross

tricycle
THE BUDDHIST REVIEW

A year ago in the Spring/Summer 1991 issue of *The Ten Directions*, we introduced a magazine that calls itself ***Tricycle: The Buddhist Review***. Having now successfully published three issues, it's safe to say *Tricycle* is off to a terrific start. This is no schlocky newsletter intended to pacify the faithful. The magazine exhibits a fresh look. The production quality is excellent and the photographs are stunning. While concerned Buddhists might want to rush out and subscribe to *Tricycle* for no other reason than to provide support, it may be hard to find a copy. The magazine is doing well and has sold out its first three runs.

Although *Tricycle* will certainly appeal to the mainstream, it's not yet likely to be found in many dentist's offices. The magazine does seem to reach out to those who are not (yet) participants in Buddhist activity, but clearly *Tricycle* is mostly oriented for those Westerners who have already chosen Buddhism to be part of their lives.

Refreshingly, however, *Tricycle* is not aimed at any particular clique. Forgiving an occasional bit of non-spiritual self-promotion by its contributors, *Tricycle* does an admirable job of balancing not only the traditions and lineages from which it draws, but the issues it confronts.

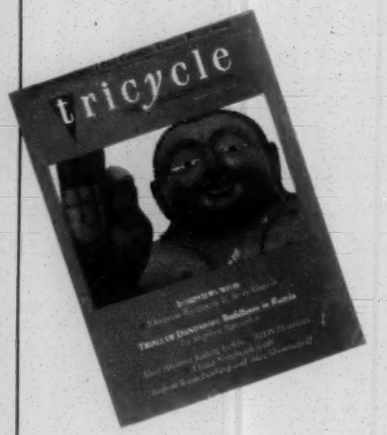
Readers of *The Ten Directions* who have ever stepped on or worried about stepping on unseen Japanese toes will appreciate what a challenge this can be. But if *Tricycle* is suffering from these kinds of growing pains, it is truly hard to tell. Articles have included an interview with the Dalai Lama conducted by Spalding Gray, a profile of the current political situation in Burma as it relates to a Buddhist perspective, photographs of Lhasa taken by Robert Rauschenberg, (separate) interviews with Khyentse Rinpoche and Jerry Garcia, and personal essays such as "Notes on Buddhism and AIDS" by Dean Rolston. Because I grew up knowing Dean Rolston this piece had special meaning for me. I dare say, however, that whether one actually does know the people who write for or are featured in *Tricycle*, one gets the feeling that one does.

The magazine is well-written and well-edited. The photographs in themselves are enough to make one think about intensifying practice. Everyone looks so good . . . are Buddhists all so photogenic? Rumor has it Editor-in-Chief Helen Tworkov had no previous experience in managing a magazine. But of course: beginner's mind. How refreshing to know it really works!

Acknowledging that page after page devoted to religious experience may make even the most devoted want to reach for a copy of *Sports Illustrated*, and understanding that readers may suffer resentment at so many articles by and about apparently enlightened people who have "made it," who wants to say anything critical about a magazine that stresses so many and such often neglected universal themes?

Certainly, not "I."

Hugh Gross recently published his first novel, Same Bed, Different Dreams.



After one year of publishing, *Tricycle* has a growing circulation of 8,000 newsstand copies and 12,000 subscribers. Recently, Mr. Laurance S. Rockefeller awarded *Tricycle* with a 3-year, $50,000 annual matching grant. Congratulations!

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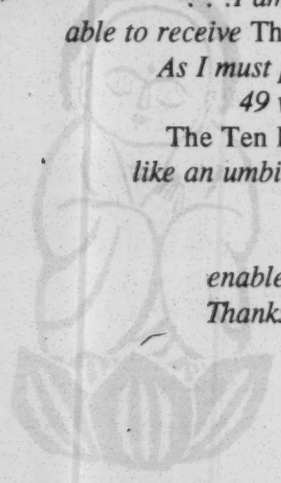

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